

AN EXCELLENT  
TREATISE OF CHRISTIAN  
RIGHTEOUSNES, WRITTEN FIRST  
in the French tongue by *M. L. de l'Espine*, &  
translated into English by *I. Feilde*, for the  
comfort of afflicted consciences, very neces-  
sarie and profitable to be read of all Christi-  
ans, as well for establishing them in the true  
doctrine of Iustification, as also for ena-  
bling them to confute the false doctrine of  
all Papistes and Heretickes in that point.



Imprinted at London by Thomas Vau-  
trollier dwelling in the Blackfriars.  
1578.

A. p. 354.

✓ W. p. 1070.

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AN EXCELLENT  
TREATISE OF CHRISTIANITY  
RIGHT OVERSEEN BY THE  
HONORABLE THE LORDS OF THE  
COUNCIL OF THE KING  
TO THE READER.

## *To the Reader.*

Loe here the ioy of Christians all,  
laid vp within this booke:  
To teache the way that leades to life,  
whereon ech man may looke.  
It is not we, but it is he,  
that freely giueth life:  
That none but he, may praised be,  
without gaineſay or ſtrife.

Printed at London by Iohnes Vane  
seller dwelling in the Strand  
1578.

478 A



TO THE VERTVOVS

AND MY VERY DEARE  
FRIEND THE LADY ELIZABETH

Tervvhit I. F. vvisheth encrease of godlines, and  
constancy in the true religion of Christ to the ende  
and in the ende.

**H**ight vvorshipfull, & my ve-  
ry good Lady, after I had peru-  
sed this litle treatise of Chri-  
stian righteousness, as it vvvas  
first vvritten in the Frenche  
tongue, I tooke great cōfort in it, & thought  
it to be very necessary, to be turned into  
Englishe for the benefite of Christes poore  
Church. I therfore as occasion serued at con-  
uenient times, performed that I purposed,  
vvherein I haue studied to be as simple and  
plaine (because of the vnlearned) as possibly  
the matter & phrase of that tongue vvould  
suffer me. I am not ignoraunt vvhat an  
hard thing it is to translate vvell, and con-  
traryvvise, howv easie a thing it is for eue-  
ry carping Momus, or ignoraunt Zoilus to

## 4 The Epistle

finde fault: but herein I shall as God shall assist me, arme my selfe vvith patiēce to beare vvhatsoever hath ben, is, or shalbe layd vpon me. This only shall cōfort me, that I vvalke not before men, but before God: in vvwhose presence I protest, that according to the simple knowvledge he hath giuen me, I haue dealt simply and sincerely. Of all vanities I esteeme it the greatest, to hange vppon the blastes of mens mouthes. They that are that vvaye caried highest, and haue not the testimony of good consciences, neither seeke to approue themselues to God, to vvhom they must stand or faule, they shall finde no comfort in it, in the day of death. It litle auaieth a man to be iustified of the vvhole vvorld, and to be condemned before God. Therefore God giue vs grace to vvalke as in his presence, that vvhatsoever vve take in hande, it may be consecrated to him, & haue an excellent blessing vpon it. I haue dedicated my labours herein, to your good Ladyshippe for sundry causes, thogh I deny not, but my meaning is to make them common to the church of God: first that they may be a testimony to  
all



## Dedicatorie.

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*all posterity of your forvardnes, fidelity and  
sinceritie in the religion of Christ Iesus:  
Then, of my bounden dutie and good vwill  
towards you. And I most humbly beseeche  
you in the eyes and sight of the vvhole  
vvorlde, that you constantly and inuiolably  
holde and keepe that blessed hope of your  
best inheritance. And as God in mercy hath  
drawen you out of the sinke and mier of  
Poperie, and of the false vvorshippe of God  
(vvherto, as to all other vices vve are most  
apt by nature) to the true religion of Christ,  
so goe forwards, and most humbly and con-  
tinually thanke him for it. Acknowledge  
it the greatest benefitt that euer in mercy he  
coule haue bestowed vpon you. Beware  
of the vvorld, that maketh least accompt of  
this most excellent, and vvaighty thinge.  
Study by all meanes to ansvvere this holy &  
excellent callinge, that your religion maye  
shine as vvell in vvorkes as in vvordes, in  
an holy conuersation as in a sincere profes-  
sion. Know assuredly that vvhere the truth  
of God raigneth, there the kingdome of Sa-  
than decaieth, the strength of sinne abateth,*

the pleasures of the flesh are restrained, and Iesus Christ by the scepter of his holy word & blessed spirit, continually worketh, to the daily mortifying of the outward man, and quickening the inward, to the brideling & mastering of the affections of the mind: till it be renewed, reformed & chaunged into his holy obedience, and so by litle and litle be translated into his kingdome. And till this be brought to passe, you shall neuer feelee what Christes righteousness is (which is our only happynes) wherof this booke so notably & comfortably entreateth. The Lorde Iesus open your harte, and giue you understanding in all his misteries, that you may see his great glorie, till you maye comprehendewith all Saints the height, depth, width and length of his glorious righteousness, laying holde upon it through a lively faith, and so be sealed up through him (as I doubt not but you are) to everlasting happines. Fare you well most humbly from my poore house in Grubstreet this second of Nouember. 1577.

Your good Ladiships bounden  
in the Lord. I. F.

AN



AN EXCELLENT  
TREATISE, OF CHRI-

STIAN RIGHTEOUSNES,

Made by M. I. de l'Espine Minister  
of the worde of God, and newly  
put forth for the instruction  
and consolation of the  
children of God.



**H**ERE is not any one article  
in all our Christian Fayth, the  
knowledge whereof can be so  
healthfull and necessary vnto vs,  
as this of Christian righteous-  
nesse. But forasmuch as vpon this righteous-  
nesse dependes everlastinge life, and this righ-  
teousnesse vppon Fayth, and of Fayth com-  
meth that knowledge which we haue of the  
promises of our God, and of Iesus Christ, who  
is the onely meane, that they are applyed, and  
freely accomplished towards vs, without ha-  
uing any respect to any of our workes: It be-  
houeth for the better vnderstanding of all these  
thinges aright, that we laye them furthe in or-  
der, and beginne with the definition of Christian

*Abacuc 2.4*

*Rom. 1. 17.*

*Rom. 3. 24.*

*Ch. 15.*

*2. Cor. 1. 28.*

*The defini-  
tion of  
the righte-  
ousnesse of  
the Philo-  
sophers &  
schoolmen*

righteousnesse. But it must be noted that in the holy Scripture the signification and vse of this worde (Righteousnesse) is farre different from that which is vſed in the bookes of the Philosophers and schoolmen: because they take righteousnesse, for a certaine habite and qualitie, which being shutte vp in our soule, enclineth vs to liue honestly, and in such sorte to order the course of all our actions, that they be fully framed to reason, and to those rules that are sette forth vnto vs in the Lawe: A thing that we can not doe perfectly, seeing that we are loaden and compassed about with so great infirmities, and for that our nature being so diseased and corrupted, it pricketh vs, and wholly turneth vs, from the loue, studie and exercise of that which is good: and contrarywise disposeth and prouoketh vs to embrace and followe vice, with a maruelous will and readynesse. Besides, we are driuen and ledde in this case by manye tentations and assaultes, wherewith the fleshe, the worlde and deuill doe continually assaile vs. Therefore we must conclude, that in the whole worlde, there can neuer be founde a righteous man if righteousnesse be to be measured according to that definition, which the Philosophers haue giuen: and that it be established, in a perfection of vertue,



## Righteousnes.

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bertue, which we must more loue, esteeme and honour, then any other good, and apply our whole spirite, and all our vnderstanding to at- teine to it, and possesse it: without thinking at any tyme that this is any meane to make vs to be accompted righteous before God, in whose presence and iudgement all our woꝝkes shall euer be founde imperfect and damnable, if they be examined according to the rigour of his righteousness.

*Iob. 4. 18.  
and. 9. 3.  
E. 25. 4*

To vnderstande then what this Christian righteousness is, and in what it consisteth, it is meete to note, that Righteousnesse and iudgement are corolatiues, and for the better vnderstanding of the one, it must be referred to the other. The which thing maye easily be obserued in many places of the newe Testament, where righteousness is referred to iustification, and iustification to righteousness. The suche sorte, that comparing these places one with an other, a man shall finde that righteousness is no other thinge but the meane whereby we are iustified before the iudgement seate of God. And that iustification is nothing else but a release of our sinnes which we obtaine there through the fauour, and in beholding the merite of Iesus Christ, which there is imputed vnto vs.

*Rom. 3. 4. 5*

*What  
righteous-  
nes is.*

*What in-  
justification is.*

*Many kinds  
of iudge-  
ments.*

But here it is to be noted, that there are many kindes of iudgements differing one from the other, that is to wit, there is the iudgement of God: the iudgement of the law: the iudgement of men, and of our owne conscience: and we must know whether our owne righteousness be sufficient to satisfie and answer to euery one of these iudgements, and whether the same in any of these, can stande vs in steede to obtayne an acquitement and deliuerance of the accusations that are propounded by our enemies there against vs.

*The iudgement of  
God.*

*Psal. 39. 6.  
12.*

*Psal. 51. 7.  
& 62. 10.*

*Similitudes  
shewing the  
corruption  
of man, and  
his unabi-  
litie to doe  
good.*

Concerning Gods iudgement which is the first of the foure, we must answer that it is impossible there, that we can defend vs, if we haue no other thinge to bringe forth and alleage but our own innocēcie: forasmuch as our thoughtes, our affections, our wordes, our actions, and generally our whole life and nature being examined, it shall be founde that in man is nothing els but vanitie, and to be shorte the very matter of death and damnation, for howe can an euill tree bringe forth any good frute? and howe can rotten and wormeaten seede, engender any thinge, but like it selfe? In like maner how can a man from a poysoned and infected vessell drawe one drop of good wine? let vs conclude then, that we neither doe, nor can do any thinge, that may be



be able to abide that rigorous examination of the iustice of God, and that in vs and in our whole life there is nothing that can there warrant and deliuer vs but his mercede alone. Because we are as the Prophet sayth, a wilbernes altogether ouergrown with bushes, bꝛambles, and byers, which are good for nothing, but to be burnt, & a very dunghill of corruption where there is nothing (as S. Augustine sayth) but euen the very sincke and aboundance of miserie and filthines.

*Osee 2.3.*

*In his booke of confessions. 2. chap. 10.*

The beginning then of our righteousnes is, that we accuse and condemne our selues, & that we confesse befoze God that (which he knoweth well enough) to wit that we are nothing but dust and corruption.

*The beginning of our righteousnes is so know our onrighteousnes.*

The prodigall childe withdrawing him selfe farre from his fathers house, neuer thought that he could returne thither or attayne to righteousness and vertue, from which he was false, but by the knowledge and feeling which he had of his faulces, and the sure perswasion which he had conceaued to confesse them.

*The example of the prodigall childe. Luc. 15. 18.*

The Publican comming to the Temple laden and couered with vice and sinne, had remembraunce of his vice and wretchednes, which he with great grieve and deepe gronings confessed: whereuppon it came to passe that he re-

*The second example of the Publican, Luc. 18 13. 14.*

turned righteous into his owne house.

3. Example  
of David  
and of Pe-  
ter.

2. Sa. 12. 13

Luc. 22. 62.

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Thapros to

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religion. 16

31. 21. 201

A simili-

rude she-

wing the

good that

commeth

of humi-

lie. 17

1. Sa. 15. 17

After David & holy Peter were turned away from God, through a great unkindnes and forgetfulness, as well from him, as from those graces, which they had receaved of his large liberality, had they any other meane to be reconciled vnto him, but by the acknowledgement and confession of their finnes? wherupon we must conclude, that by this we must approach before God. And that there is nothing that doth more allure and knit vs to him, then a penitent heart which (as S. Augustine sayth) seeleth and continually bewaileth his finnes and imperfections.

This humilitie is not onely the foundation of our righteousness (as John Chrysostome sayth) but also of all our religion, the which decapeth as soone as we begin to conceaue any opinion of our selues or of our owne vertues. He (sayth S. Augustine) will not be any longer of the body, that refuseth to be humble, & to make himselfe litle with his head: for ordinarily as the valleyes are more aboundant and bring forth more frute then doe the mountaines, by reason that being more low, they receaue more commodiously all the dew and fatnes which falleth and descendeth from the hie hills: even so it behoueth that we be more low and humble in our owne eyes, if we will, that God replenish

vs



vs with his graces : the which maye finde no place in vs, if we presume any whit of our vertues. Which thing Iesus Christ saith to those Scribes and Pharises, whom he sawe arrogant and presumptuous, and puffed vp with a vaine and false opinion, that they had conceaued of their owne righteousness: you iustifie your selues befoze men, saith he vnto them : but God knoweth your hartes within, befoze whom, they oftentimes are most abominable, that are in greatest credit and reputation in the world.

Luc. 16. 15.

Wherefoze when there is any question concerning righteousness, we must diligently take heede that we be not lyke those that are sicke of the dropsie, who by reason of the grossenes of their bodies, seeme to be in good estate : notwithstanding they be full of nothing but water and such euill humors, which in the end are the cause of their death.

*Pride is quite contrary to our health. A similitude.*

Let not then that outward appearance which we may haue of any vertue beguile & deceaue vs, because that all the vertue, that we can prouide for our selues, can no more endure befoze God, then waxe befoze the fire. And as there needeth no more but one pinne or pricke to pearce a bladder, & to make all the wind therein inclosed, incontinently to come forth : euen so there needeth no more, but one verie litle rent:

*A similitude, shewing that all the perfection that man in any wise may haue, is nothing els but imperfection before God*

tion to pull the vizarde from hypocrites, and to discouer them to euery man, who shall know, after that they shalbe sifted, that there was nothing but a colour and an imagination of all the reputation of righteousness & vertue, which they had gotten amongst men.

Lette vs not make then any accompt of all the righteousness which can be in vs, nor let vs not bring it to the iudgemēt of our God, to better our cause, or to winne there by lawe any thing for vs. Forasmuch as there was neuer any other cause of the ruine of the Jewes, nor any thing that ouerthrewe them, & made them frustrate of the hope they had to attaine to the righteousness which they pretended, but the onely presumptuous opinion they had conceived to be able to appeare there, through their owne righteousness.

Now to the ende we fall not headlong into the like danger and inconuenience, let vs acknowledge and feele in our selues, that we are not able to thinke one onely good thought, but let vs be resolved in this, that all our abilitie is from the alone grace and bountie of our God. For all our glory (as S. Paule sayth) is excluded, and we haue not any thinge in our selues, whereof we may boast our selues.

For being naturally deade in sinne as we



we are, can we haue any good motion or feelinge? But it is certaine that befoze our regeneration, and befoze we be called thzough the grace of God to the knowledge of him: we are blinde and can not see any whitte of the mysteries and secretes of God. Moreover, we are deaffe and can not heare his voice: we are sicke of the palsey and impotence, and not able to walke in his wayes: we haue an harte of stone, which bringeth forth no good affection: and a mouth full of bitternes and cursling, and we are as an open graue, from whence commeth nothinge but stench and corruption: to conclude, we are altogether deade, depriued of all good, in such sorte, that we haue not any good ble of our reason. Let no man flatter him selfe (sayeth S. Augustine) forasmuch as we are nothing of our selues but deuills & Sathans: that is to saye, of our owne nature, we are enemies of God, of his honour, of his lawe, and of all vertue: and there is not any other difference betwixt vs and Deuills, but the onely pittie, which God hath vnto vs, & the gracious fauour which it pleased him to shewe vnto vs. And although God hath accepted of vs, & that being receaued into his couenaunt, we are cōsecrated vnto him to be his temple: notwithstanding all these great & incomprehenfible fauours which

*Arguments  
to proue the  
corruption  
& unrighteousnes of  
man, before  
God.*

*1. Cor. 2. 14.  
Deut. 10. 4.  
Exec. II. 12.  
19. & 36.  
26.*

*Rom. 3. 13.*

*Augustine  
upon Iohn.*

Iosue. 40.6

Psa. 103.

14.

Psa. 62. 10

he hath shewed vs, we ought not bitterly to abolish the remembrance which we ought alwayes to haue of our horrible corruption. The Scripture to the end to beate downe our presumption, and to keepe vs mindefull of the corruption of our nature, putteth vs continually in remembrance, that we and all flesh are nothing but grasse, wormes meate, dust, and filth, as Dauid sayeth that God knoweth vs, and whereof we are made: and that to be brieife, we are nothinge but dust and putrefaction: yea that the greatest and goodliest of the whole worlde with all their commoditie and bewtie, which men so much esteeme, are nothing but vanitie: and that if they were put into the ballaunce to be wayed with nothing, nothing would be found heauier then they. Beinge then so noted in the Scripture, yea when we are so adozned and enriched with the great and precious giftes of our God: in what estimation shall we haue righteousness and vertues whereof we thinke to haue so great plentie?

*A similitude to shew the hypocrisie and miserie of man.*

We do as marchaunts, who alwayes prayse and esteeme their wares & marchandise more then they are worth: euen so doe we of our vertues: but when they are examined and prised by those which know them, as by the spirit of God and his Prophets, they are altogether iudged,

as



as old ragges, torne, rped together & patched vp  
 againe: & as old images new gilded ouer, which  
 outwardly haue some glistering & shewe, but  
 win are nothing but dust & durt: or, as counter-  
 faite money, which is of ill mettall how goodly  
 a pynce soeuer it haue. All our righteousnes  
 saith. Clay are as olde ragges, foule and loth-  
 some to see. S. Paule albe it he walked in the  
 law, without rebuke, and that he felt himse  
 not culpable in any thing in his conscience nor  
 willingly to haue transgressed: yet notwith-  
 standinge hee esteemeth his righteousnesse as  
 dongue. Daniell praying vnto God, allengerh  
 not his owne righteousnes & vertues, neither  
 the righteousnesse & vertues of his compaigni-  
 ons, to the ende to cause God to encline, and to  
 heare his prayers. Now (sayth he) that we are  
 before thy face, we can set nothing before thee,  
 nor propounde any thing on our part but shame  
 and confusion. Cursed (sayth Augustine) be all  
 our righteousnes, if they be iudged without  
 the mercy of God. And Tertullian: All the  
 good that we do (sayth he) and all the righte-  
 ousnesse and vertue which is in vs, is nothinge  
 but shame and reproch.

Testimo-  
 nies of the  
 Scriptures,  
 & Fathers  
 to proue  
 the un-  
 righteous-  
 nesse of  
 man before  
 God.  
 Philip. 3. 8.  
 Dan. 9. 5.  
 Augustine.  
 Tertullia.

When they spake these thinges, it was not  
 without great reason, because there is no righ-  
 teousnes and vertue in vs, which is not defiled

and polluted with great vices. Also, there is not any faith, which is not mingled with an infinite number of doubtles, errors and sonde imaginations: nor likewise, any godlines which is not contaminate with innumerable scruples and superstitions. To conclude: all our wine (as

*Esay. 1. 22.*

*Esay sayth*) is mingled with water, and all our corne is full of darnell and durt.

*These similitudes and other following, shewe the beastly pride of them, that thinke to haue in the selues wherewithall to stand before God*

Nowe if a man woulde boast of his strength and health, and yet were subiect to a thousande diseases: or of his knowledge, and yet were ignorant of all good learning: or of his riches, and yet were indebted and indaungered to the whole world: woulde not euery one mocke him as an idiote and a foole? euen so we as well shew our ignorance, and what slender vnderstanding we haue, when we wil attribute any righteousness to our selues, and boaste our selues in it, be it neuer so litle.

*Iere. 9. 23.*

He that is strong (sayth Ieremie) let him not boaste and presume of his strength; nor he that is wise of his wisdom, nor he that is rich of his riches, because that, if we consider what we haue on the one syde, we must marke what wee lacke on the other. And when all shalbe well caste, it shall bee founde that the expence will farre surmounte the receipt, and the debtes are much greater, then the reuenuē.

all



## Righteousnes.

19

all that is greatest vnder the Sunne, and that which men most wonder at and worship in the worlde, is nothing else (as Solomon sayeth) *Eccle. 4. 2.* but vanitie. Is there any thing so stable and *and. 1. 1.* durable, which is not mutable, transitorie, and vncertaine? what madness then is it to make so great a matter and so highly to esteeme of our selues, for thinges of so small valewe? we are oftentimes like to those that dreame and wake *A simili-  
tude.* againe, who when they are a sleape thinke to haue founde some great treasure, and haue a great ioye in it: but after their wakening, they see that all is vanished like smoke, whereupon they bere & griue themselves. Likewise when we thinke that wee are righteous, this is a dreame, which passeth through our spirits and vanisheth as soone as we are awake and are deliuered from the darkenes of ignorance, wherein we were a sleape and buried. *S. Paule* whilst he was ignorant, without a true and right knowledge of  $\gamma$  lawe, thought to be righteous, and felte not sinne any whitte raigning in him, *An exam-  
ple in Paul  
before his  
conuerfion.* vntill that God by his grace, had illuminated him, & made his will by the lawe known vnto him, & so consequently the lustes, & corruption  $\gamma$  was in his nature. The which made him soone enough to forgoe the opinion which he had conceained of his owne righteousness and vertues,

*An other  
similitude.*

*Rom. 7. 7.*

After that we haue well swept our chambers, it seemeth vnto vs þ they are very cleane. And yet notwithstanding, when the sunne cometh, to enter there by the windowes, we perceaue streight wayes by the beames an infinite deale of dust, which þ Philosophers call mores: euen so oftentimes befoze we be well instructed in þ law of God, if we be exempted from grosse & palpable sinnes, such as are murthers, whoredomes, thestes, we glozie that we are perfect and innocēt. But when our consciences come to be discried by the word of God, & that Iesus Christ who is the light hath entred there by his spirite: then he maketh vs to see by his beames an infinite number of faultes and imperfections, which are hidden in our heartes, as are the serpentes in their holes. S. Paule sayth that he neuer vnderstoode, that concupiscence was a vice, vntill he had seene in the law, that it was there forbidden. Yea, but hadde he not learned this in the schoole of Gamaliel, befoze his conuersion? I graunt, as concerning the outwarde barke and superficially. But he had not attained yet to the bottome, the which we can not do, vntill we haue ben in the schoole of Iesus Christ, whoe in the law wil make vs truely to know both God and our selues, euen as the sunne shining by his brightnes maketh vs



vs to see it selfe, and all thinges with it.

In the nyght by reason of the darkenesse  
spreade vpon the earth, all thinges are hidde *An other*  
and couered: which causeth that we can not dis- *similitude.*  
cerne and discover the spottes which we haue  
in our faces: But when the light beginneth to  
appeare, and that we take a glasse, to beholde  
our selues therein: then they are discovered and  
shewe themselues: even so likewise during the  
time that we are couered with the darkenes of  
ignoraunce, the vices that dwell in vs, are hid-  
den there, and oftentimes wee thinke, being  
leprous & deformed, that wee are bewtiful and  
perfect: but our eyes being open, and illumi-  
nate by the spirite and grace of our God, and  
taking the glasse of the lawe, therein to beholde  
the estate of our nature and our lyfe: then we  
begin to knowe the great and greuous imper-  
fections that are in vs: and we attonce loose the  
opinion which we had conceaued befoze, of our  
owne righteousness and vertues.

We are oftentimes lyke vnto drunkardes *An other*  
who being ouercharged with wine and meate, *similitude.*  
haue no maner of knowledge or feeling of the  
case wherein they are, nor of any thing else, and  
yet hauing their face couered, and all to be-  
rayed with dirt, they canne not perceauce it  
vntill that their wine be dzenched, and their

braine deliuered from those fumes and vapours whereby they were so letted, & darkened. We lykewise, befoze we be regenerate, are in such sorte besotted with a loue that we beare to our selues, and with a vaine opinion that we haue conceaued of our selues, that we know not the filchynesse and villanies wherewith we are beraped. But when the lighte of the spirite and word of God beginnes to breake forth vnto vs, we come by litle and litle to breake and scatter those cloudes, which were befoze our senses, and reouerting the view of our reason, we beginne to awake our selues, and discover the pitifull and miserable estate wherein we are. And looke as this knowledge groweth and encreaseth in vs, so muche the moze it augmenteth and encreaseth the knowledge of our vices and imperfections. As we may see by experience in the fathers, who though they were notable and excellent personages, and marked with all notable vertues: yet notwithstanding they made no accompt of them: but contrariwise they confessed that they were the greatest sinners in the worlde, as a man may see by those goodly confessions which the scripture mentioneth, to haue ben made of Abraham, Isaac, Iacob, Dauid, Ieremie, Daniell, S. Paule, S. Iohn, and generally of the whole Church: by which  
we

*The Pa-  
triarches,  
Prophetes  
and Apo-  
stles: in  
whom they  
sought  
their righ-  
teousnes.*



we woulde iudge them to haue bene the moſte  
wicked men, which were vpon the earth, if we  
knew not the humilitie, that was in them, and  
in what contempt they had them ſelues and  
their workes, for the great knowledge they  
had of the lawe of God: the which engendred  
in them an other thinge, to wit, the knowledge  
of the imperfection which was in them and in  
their life, when they came to meaſure it accor-  
ding to the rule of the lawe, & brought all their  
thoughtes, deſires, wordes and actions, to be  
tried by the will and ordinaunce of God.

We ſaye in a common prouerbe, that ſuch a  
one as thinketh himſelfe in beſt health, carieth  
death in his boſome. Which muſt not onely be  
vnderſtoode of the bodely health, but alſo of the  
health of the ſoule. For the diſeaſes of the body  
are nothing ſo dangerous, as thoſe of the ſoule:  
because that verie many (albeit their hartes  
are full of diſtruſtes, doubtinges, errors, falſe  
opinions, ingraticitudes, enuies, reuengements,  
darkenes, ignorance, and other deadly diſ-  
eaſes) neuertheles they thinke them ſelues  
in verie good health, and that their righteous-  
nes is ſufficient to enable them, to anſwere  
and ſatiffie the iudgement of God. As that  
proude phariſie, who in ſteade of humbling  
himſelfe befoze God and confeſſing his faultes

*A ſimili-  
tude taken  
of a commo  
prouerbe.*

*Luc. 8. 14.*

*Mat. 19.*

20.

*Iere. 2. 23.*

to him setteth foorth and extolleth his otone  
 workes in his prayer. And the Scribe that  
 bragged, that he had accomplished the whole  
 law: and the Sinagogue, that boasted her selfe,  
 of her otone innocency, and in that, that she had  
 not sinned. Therefore God caused complainte  
 to be made against her, to conuince her of hypo-  
 crisie, and of the sinnes, that she had forgotten,  
 through negligence, and of the loue, that she  
 ought to haue borne vnto him.

Although then that God doeth not alwayes  
 discouer our faultes wholly vnto vs, he wil not  
 therefore that we make light of them: but if we  
 doe, he streight wayes calleth vs to a reckning,  
 and requireth them of vs, and constraineth vs  
 to confesse them vnto him, that he may forgiue  
 vs: to the ende, that we maye haue occasion  
 hereby, to acknowledge and set forth his great  
 liberalitie. And this is all that he requireth and  
 demaundeth of vs for hauing acquitted and dis-  
 charged vs of such a great and notable summe,  
 wherein we were indebted to him. For looke  
 howe muche soeuer of the glorie of any righ-  
 teousnesse and vertue we attribute to our sel-  
 ues, so muche wee diminish of the bountie  
 and liberalitie of our God, and wee prouoke  
 him to ielousie, because we beare him not that  
 loue, nor reuerence, that we owe vnto him,  
 but



but doe moze loue our owne honour then his. And euen like as a husbände louing his wyfe tenderly, (to make his affection knownen vnto her, bestowing vpon her many great presentes of golde and costly Jewelles,) is verie heauie if she dissemble the giftes which he hath bestowed vpon her, and say shee hath purchased them by her owne mony: Euen so God can in no wise be pleased with vs, if we will conceale oꝝ els attribute to our selues, þ graces which he hath bestowed vpon vs, which he woulde haue to bee testimonies, tokens and demonstrations of the inuolable loue and fidelitie that he beareth vnto vs.

*A similitude.*

Moses sayde vnto the people of Israel, whilst they were yet in the wildernes: When thou shalt come into the lande which God hath promised to thy fathers, and shalt haue taken possession thereof, and peaceably enioye the fructes and delicate thinges that it shall bring forth vnto thee, Take good heede that thou say not, that thy strength and righteousnes hath gotten all this: but acknowledge that God, by his onely goodnes and loue which he beareth vnto thee, hath shewed these great benefites and fauours to thee, without hauing any respect of thee, who wast a rebellious and idolatrous people, noꝝ to thy woꝝkes, which were altogether

*Deu. 8. and 9.*

vicious and faultie : euen so if God hath once brought vs into his Church, let vs beware that we saye not that we haue merited or gotten the graces that be there communicated vnto vs by our owne industrie : but let vs continually confesse our pouertie and vnworthynes, and acknowledge with the Apostle, that in that we are vertuous, we are so, by the meane of his onely goodnes : and then without all comparison we shalbe richer & happyer, then we should be, if we woulde be so, by our owne meane and by our owne strength: much moze I say by the liberalitie of our good God, who is much richer and moze aboundant to geue vnto vs, then our owne strength and force can purchase, or heape vpon vs. And wee must perswade our selues that God can doe vs moze good in one moment, then wee knowe howe to desire or to compasse by our trauell or diligence, in tenne millions of yeares.

*Simili-  
tudes shew-  
ing that  
we haue  
need to be  
iustified by  
the onely  
grace of  
God.*

What cause then is there, that we shoulde not desire and labour to be moze righteous by the grace of our God, then by our own vertue? A man shalbe a great deale moze healthfull that will bee thoroughly gouerned by the regiment & counsell of some good and expert Physitions, then he that wil be lead altogether by his owne appetite. A beast is a greate deale better go-  
uerned



uerued by man, then it can be by it selfe. A  
feilde, a vine, a tree, are in muche better case,  
being tilled, cutte and pruned by labourers and  
husbandmen, then if they were leste to them  
selues. Bodies also being alone, and without  
any lyfe, are blockes, but hauing the soule and  
life in them, they are applyed and vled to an  
infinite number of goodly and excellent actions:  
Whereby a man maye easely perceauē, that  
the inferiour natures, to the ende they may be  
well gouerned and ruled, haue neede of the go-  
uernement & guiding of the superiour. Whēce  
commeth it then, that in the matter of righte-  
ousnes, we thinke that our reason and will  
haue more might, then the grace of our God?

There are certaine vaine glorious beastes,  
which bragge that they haue gotten that which  
they know, by their owne onely diligence, and  
without the helpe of any other maister and tea-  
cher: and that they are no further bounde, for  
the good they know, then to their owne labour  
and trauell. And also there be some others yet  
more proude and arrogant, who thinke them  
selues with power sufficiently enabled, to get  
all vertues by their owne naturall faculties:  
as Pelagius and all his secte, who canne not  
better shewe their arrogancie and ignoraunce,  
then in thus pleasing them selues, in them

*Pelagius.  
& his sect.*

selues, and hauing in suche estimation and admiration, the naturall force and power, which they falsly attribute to them selues. The which is an euident signe, that they neuer knewe them selues nor the strength of their owne shoulders, in vaunting so of the weakenes and pouertie that is in them.

But for our partes, if we desire to be cladde with a righteousness, which is able to stande before the face of God, and to appeare with assurance in his iudgement, let vs not seeke it in our selues, but let vs seeke it, and finde it, in the onely grace and mercie of our God. For (as S. Augustine sayeth) there is nothing within vs, that can please and contente him, but onely that, which hee hath put in vs of his owne goodnesse.

Let vs not then followe these proude spirits, which delight and content them selues in nothing but in their owne workes, & through a dotting imagination accompting and esteeming them goodly and perfect, euen as Apes doe their young ones: but contrariwise, let all that is in vs, and all that we do, displease vs, and let vs be the first iudges to condemne our selues and our workes, forasmuch as the meane to come to righteousness, is to bee able to approche with confidence, to the throne and iudgement



ment seate of our God, and continually to say with the holy Apostle : I knowe that I am carnall and sould be vnder sinne : by meanes whereof I can in no wise approue that which I doe. For I doe the euill which displeaseth me, and can not do the good I loue & desire to doe, certaintly, there is not in me, (that is to saye in my fleshe) any good thing. I see and feelee continually in my members a lawe which fighteth against the lawe of my minde, and leadeeth me captiue to the lawe of sinne which is in my members.

Rom.7.14.

Howe this confession ought thoroughly to beate downe the pride and arrogancie of those presumptuous ones, and stop vp the mouthes of all those that wilbe iustified by their owne workes and vertues. For it commeth from a vessell and instrument which God by speciall fauour had chosen from among all men of the worlde, and who even in those times of his ignorance lined in such sorte according to the righteousness of the lawe, that he was blamelesse and vnbukeable towarde men. What a one then might he be (being regenerated, taken vp into the third heauen, where he had heard secretes, which it was not lawfull for him to vtter, & who had so greatly trauelled in the worke of the Lord to plante and to water his Church,

A notable consideration upon that Paule confesseth him selfe a miserable sinner.

2. Cor. 12. 1

1. Cor. 3. 6.

Gala. 2. 6.

2. Cor. 11. 5

23.

that therein he passed and farre out went all his compaignions . And to conclude , he gaue place to none of them , neither in knowledge , nor in zeale , nor in high , and diuine meditations , nor in diligence , nor in vertues , nor in any other thing which was agreeable to his vocation , for his good and vpright walking therein . If then suche a person did in such sorte and so muche humble him selfe , what ought we to doe after him ?

*An other example of the humility of Isaie, the excellent seruant of God.*  
*Isaie. 6. 6.*

Isaie, whose mouth and tongue was cleansed by one of the Cherubins, & was sente from before the face of God for this purpose : who also had exercised his ministerie in the Church of God the space of thre score yeares and more , and without ceasing day and night, was as a good watchman vpon the wall to discover the comming of the enemies , to the ende that both him selfe , and those ouer whome he had charge might not be ouer taken through negligence : what sayth he of him selfe ? and in what place and degree doth he put him selfe ? Thou art (sayeth he to God) our Creatour, and we are nothing but earth and dust . All our righteousness is as filthy cloutes , and we are all faded as a leafe, and our iniquities haue caried vs as the winde : there is none that calleth vpon thy name, nor that stirreth vp him selfe to laye holde



holde vpon thee: For thou hast hidde thy face from vs, and hast consumed vs because of our iniquities. Dught not this confession to make all the gloze and righteousness of these proude hypocrites, to blushe for shame? Certainly the perfection which those imagine, deserueth not to be compared to the imperfection of those excellent seruauntes of God, nor their phantasticall riches and aboundance to their pouertie. For asmuch as the basest golde, though it be rayed with some dirte, is alwayes more precious then the brightest lead that a man can finde. Euen so the righteousness of a Christian man, though it be defiled through many infirmities and imperfections, yet notwithstanding is more to bee esteemed then all the righteousnessse of hypocrites and infidelles.

*A simile  
inde a-  
gainst the  
righteous-  
nesse of hi-  
pocrites.*

There is nothing better, then for a man to humble himselfe before God. Humilitie was the cause that the Caanitysh who was otherwise a dogge, became a faithfull woman, and that her faith was preferred, before the fayth of all the people of God. Because there is no better meane, to lifte vs vp, then to humble our selues: to be wise, then to repute our selues fooles: to be strong, then to feeble our own debilitie and weakenes. And this S. Augustin confirming, sayeth, that all our strength is in hu-

*The fruite  
of Christiā  
humilitie.*

*A simili-  
tude of the  
proude and  
of the hū-  
ble.*

militie, and that there is nothing more weake and fraile then pryde and presumption. Forasmuch as all proude persons stape them selues vpon their owne strength, that is, stape vpon a reede and vpon the ice of one nights fresing: and are like vnto smoke that mounteth vp on high, and so in going vp is scattered and comineth to nothing. But the humble man is as a rocke or a square bodie, which is alwayes stayed on which side soeuer it be turned, and there is no man (as sayeth that same good father) so harde to be healed, as he that thinketh him selfe to be hoale: forasmuch as he alwayes refuseth counsell of the Physicion, and will take no remedies, nor keepe any good dyet or gouernment of him selfe, which shoulde be meete and healthfull for him. Euen so likewise there is no man farther of from the righteousnes of God, then he that hath some good opinion of him selfe. For such commonly are obstinate, and can not without great difficultie, be brought from the perswasion, which they haue conceaued of their owne righteousnes.

*Presump-  
tion very  
daingerous.*

There is then no greater presumption nor more daungerous in the worlde, then this. For who soeuer presumeth so of his owne strength & vertue, & that he can of him selfe become wise, he maketh himselfe equall with God. For there

is



is none but God, which is of him selfe, and by nature wyle, righteous, blessed and perfecte. Men are not otherwise wyle, then by learning and instruction: nor righteous, but by grace: nor happie, but by the fruition and participation of the soueraigne good: If then a man will depende vpon him selfe, and establishe in him selfe the foundations of felicitie and happynes, presuming that through the light & quickenes of his owne spirite, he can obtaine wisdom, and by the power of his owne will, righteousness, and by the contentation and delight which he hath of his owne vertues and actions, perfecte felicitie: certainly this man esteemeth him selfe to be lyke vnto God. But those persones that haue suche an opiniō, and presume so much of them selues, they are founde in the ende to come too short of their accompt: because it cometh to passe with them as it did to our forefathers, who when they acknowledged not the honour which God had bestowed vpon them, but went about to lifte vp them selues in an higher degree then he had sette them, they fell attonce headlonge, and became like vnto brute beastes: which thing happened to Nebucadnezar, who beinge become drunken and besides himselfe through the great victories and prosperities that he had gotten, thought to mounte vp to

Nebucad-  
nezar pun-  
ished for  
his pryde.  
Dan. 4. 31.

heauen and to make himselfe equall with God:  
 but conerary to his expectation, to beate downe  
 and breake the sole thoughtes and discourtes of  
 his harte (no other wise then happened to them  
 that builded the Tower of Babel) God hauing  
 attonce discharged him of his auctoritie, dig-  
 nitie and myghte, together with the love,  
 obedience, feare, and fidelitie of his subiectes,  
 friendes and seruantes, in the end hauing made  
 him lyke to wilde beastes, with whom he liued,  
 and did eate, and drinke, as though they had  
 bene his familiars and companions: he was  
 taught by experience what it was, and the dan-  
 ger thereof for an earthly man to seeke to exalte  
 himselfe, and to take vpon him to be galle fellow  
 with God: sozasmuche as he is gealous of his  
 glorie, and can not at any hand abyde that his  
 glorie shoulde be abated or diminished, without  
 being kindled & prouoked to reuenge him selfe  
 vpon all those whom he iudgeth guiltie of any  
 suche audacitie and rashenes. He would shewe  
 vs that wee are bounde vnto God for all the  
 good thinges we haue, and that we owe vnto  
 him therein faith and homage, and principally  
 for those spirituall giftes of our goodnes and  
 felicitie: so as he wilbe accompted and confes-  
 sed to bee the chiefe cause and chauchout of  
 that we are, afterwarde for this that we are  
 good,

Exod. 20.5



good, and to conclude for that we are blessed: and when so ever we will attribute any of these three thinges vnto our selues, or else referre that vnto any other then to him, he can not abide it.

Alexander the Great hearing the rehearfall of the great victories and Conquestes which Philippe his father had gotten and made, was grieued, for that his father hauinge so brought into subiection the whole countrey and bndeled his enemies on euery side, had already taken from him all hope of doinge any honorable or glorious thing. As he had borne himselfe in hande he woulde doe, it so faulling out that matter and occasion to employe him selfe, and his power fayled him not. For this is the propertye of all valliant and noble Princes, to be agrieued when they loose oportunitie to make them selues esteemed and to winne honour and renoune by their prowesse, and that they are constrained to rest them selues and be idle at home in their house, as mitching cowardes and dastardes. In so much, as there is nothing that they are more greedie of, then the glozie and immortalitie of their names. Is it then any meruail if God who is altogether perfect, and in whome a man can not reprehende any thing, or desire any thing, should in such sorte loue his

*Alexander the Great an image of all ambitious princes.*

glory? seeing that sinnefull men are so desirous of theirs, if once they thinke to haue any thing in them that is commendable. But as concerning vs, wee maye not suffer our selues to be vanquished or ouermastred of any suche passion, which (as S. Augustine sayeth) is the worst guide, and most dangerous counsaillour, that wee can choose, to rule and gouerne our actions by. And it is impossible but that we shoulde haue this passion, when once we are submitted vnto it, and become the slaues thereof.

Wherefore that we may goe safely, we must be mainteined in a simple humilitie, not lifting vpon our hartes to hie, but in suche wise taming our appetites, that we be lyke to litle chyldren that come from the nurse. They that goe the playne waye, are not in so greate daunger to fall as they which go vpon the ridge of houses, or vpon the toppe of some highe mountayne. Euen so they that wil be modest and haue no opinion of them selues, they goe a great deale more safely and surely, then they which haue a bigge heart, and losle lookes. For the waye that leadeth to lyfe is straigh. And so is the gate whereby a man must enter there. Wherefore if we will passe thereat, we must not be so bigge and puffed vpon with an opinion of our selues:

*A simile  
rude shew-  
ing the  
fruite of  
humilitie.*



selues: but we must be leane and spare, and we must not esteeme moze of our selues then we are worth.

Whilo the Jewe writeth that the cause why leauen was forbidden the Jewes, at the feast of the Pascheouer was, to giue them to vnderstand that by this prohibition, they had to keepe them selues from the daunger of pryde and presumption, into which they doe easely slide and fall, which haue any opinion of them selues, puffing vp themselves thereby as the dough is with the leauen. Wherefore it is very requisite that we take good heed, in all our workes, to followe that counsell which our Sautour Christ giueth touching our almes: to witte, that our left hande know not what our right hand doeth. He would teach thereby, that we ought to be so vertuous, that our vertue be knowne to all the worlde, to the ende to edifie them which shall see it and knowe it: but of our selues it must not bee knowne, for feare that we knowing it, it engender some presumption in vs, which might corrupte that foresayde vertue: lyke as the leauen sowreth the dough wherein it is mingled. But this ambition, as it is masked and disguised, so it knoweth very well howe to dissimble, and to flatter our appetites: so as we can hardly take heed to our selues, yea though

*An allegorie of the leauen forbidden to the Jewes.*

we study the best we can, to be humble: forasmuch as it stealeth vnwares vppon vs, and shrowdeth it selfe secretly within our hearte, within which oftentimes it is founde or euer we wist that it was entred. And this is the reason why S. Augustine sayeth, that all other sinnes are to be feared and fled indifferently of all persons: but the most perfect, and the best exercised and experienced in vertue ought principally to take heede of this rocke. For, as wormes engender sooner in soft and tender wodde, then in other that is more hard & knotte: and likewise as mothes do breede sooner in fine wolle, then in coarse flockes: euen so ambition sooner assauleth an excellent and rare man in al kinde of vertue, then an other which is not so vertuous.

*A similitude against ambition.*

*Psal. 30.7.*

It is therefore very needefull that we take good heed that we be not sleepe, neither become slothfull, as it happened sometimes vnto Dauid, as him selfe confesseth, saying: when I was in prosperitie I thought I shoulde neuer be shaken: The Lord hauing in such sorte established me & vnderpropped me by his grace, so as I assured my selfe to be firme as the rocke: but as soone as he had turned away his countenance & withdrawn his spirit from me, I was found on the earth, and I beganne to know and feele my



my feeblenes and infirmitie. It is conuenient  
therefore that we be vigilant to consider well  
all the meanes, and prevent all those wayes by  
which we maye be taken and deceaued. There  
be some which are lyke to those that tuggie at  
the Dare in a Galley. A man would iudge  
seeing their manner of doinge and hame they  
stretch their armes forwarde, that they would  
goe on and sayle forth right: when with all  
their might they enforce them selues to drawe  
backewardest: euen so being haue glorious,  
they will neuerthelesse perswade, that they haue  
nothing in greater detestatio then haue glorie:  
when there is not any thing whereof they are  
more desirous and greedie. Such in times past  
were the Phariseis as are yet at this daye the  
Priests and Donkes of the Papacie, who haue  
their heartes swolne and puffed vp with ambi-  
tion: which they cloke and colour vnder the  
bizarde and outwarde shew of humilitie. These  
maye be resembled to Antisthenes, who on a  
time walked in the common place at Athens,  
with a cloke all to torne and tattered, to the end  
that euery one beholding him so apparailled,  
might iudge that he did it through humilitie,  
and not for lacke of goods because he was a  
man well esteemed and of good reputation. But  
Socrates hauing discovered by the readynes

*A simili-  
tude a-  
gainst am-  
bitious hy-  
pocrites.*

*To whom  
hypocrites  
may be re-  
sembled.*

*Antisthe-  
nes noted  
of hipocrisy  
by Socrates*

and ripenes of his good understanding & iudgement the hypocritie of this philosopher, sayde all a loud, that he sawe his ambition, through the hoales of his cloke. Diogenes also entering on a tyme into Plato his chamber, and seeing his bed very finely made (because being of a civile and gentleman like nature, he was nete in his moueables apparell, and gestures, and to be shoyte, in all his conuersation) he went and wallowed him selfe like a swine vpon it, saying that he trampled downe Platons pryde: But Plato answered readely, that this was done with a greater pryde: whereby it maye appeare that there are many couterfaiite humilities, seruing for no other purpose but to abuse the simple, who can not beware of them.

*Plato noted of pride by Diogenes, whom likewise he reproveth for that offence.*

*Humilitie in wordes.*

There be of them others, who hauing a certaine verball humilitie in mouthe onely, saye they presume not any thing of them selues, and that they woulde they were as cleane from other sinnes as from that of ambition. And yet a man maye easely knowe by their fetches, the great desire and greedines that they haue of honours, seeking all the wayes they can, to compassse them, and piteously tormentinge them selues, when they see they are frustrat of them. Adde hereunto, that they desire to be flattered, and are neuer so well contented as when they heare



## Righteousnes.

41

heare themselves extolled, and their owne praises set out: contrarywise neuer so displeased, as when they see men hushie and saye nothing praiseworthy of them: or any manner of waye to obscure them: Wherein they discouer their notable hypocrisie, and shewe evidently, that they are lyers, and accuse and condemne themselves: when they confesse that they are tainted with other sinnes, and yet will be free from this of ambition. For (as S. James sayeth:) He that sinneth in one point of the law, he is guiltie of all. Which thing euery one may acknowledge in himselfe, if he will well examine the bottome, and secrets of his owne conscience, and consider by peecemeale all the circumstances of euery sinne. For as among the vertues there is suche a chayne as entertaineth and embraceth eache other, (as men that are in a round, or that hold one an other by the hande) euen so among vices there is such a conspiratio as lightly they are neuer sundzed one from the other. Therupon we must thinke that we can not be guiltie of any one vice, but we must also in like manner be guiltie of all the other.

James. 2.

10.

These then be not those humilities, (being counterfeit and bastardlyke) that it becometh vs to bring to the iudgement of God, to defende vs: forasmuche (as Dauid sayeth) that

Gregory the  
dime.

the cause of all reprobates shall there be quite  
ouerthrowen, and all their actions condemned,

being straunge from God. But the true humi-  
litie which God requireth, and which is neces-  
sarie, for to make vs appeare with confidence  
before his face, is a true knowledge which we  
ought to haue of our selues, and which engen-  
dret in vs a true feeling of our vices and im-  
perfections, and causeth vs to bewaile and la-  
mencie, to accuse and confesse them before God:

.01

and maketh vs alwayes ashamed and confoun-  
ded before his maiestie: in suche sorte that when  
we appeare before him, we dare no more lifte

Luc. 18. 14.

by our eyes to heauen, then that publicane: but  
looking downe to the earth we saye with him:  
Lorde be mercifull to me poore and wretched

Psal. 54. 4.

sinner: and with David: wash me O Lord from  
my iniquitie, & cleanse me from all my sinnes.

Psal. 143. 2

Also as he sayeth else where: Enter not into  
iudgement with thy seruauant: For no man li-  
uing shalbe iustified in thy presence: and with

Dan. 9. 5. 7.

Daniel: O Lord, to thee belongeth righteous-  
nes, and to vs shame and confusion: for we haue  
sinned, we haue committed iniquitie, we haue  
bene wicked and rebellious, and haue alwayes  
bene contrary to thy commaundementes and  
iudgements.

With suche an humilitie and confession, we  
may



may at all howers present our selues before God, and be assured that he will not reiect vs from his presence: because (as David sayeth) he neither despiseth nor reiecteth sorrowfull soules, hartes that are humbled and cast downe, and penitent spirites. *Isai* sayth: vpon whome shall the spirit of the Lorde rest, but vpon the humble, and vpon him that trembleth at his worde? *S. Augustine* sayeth: that men ioyne them selues and seeke out such as are their equales, and may matche them in greatnesse, dignitie and riches: but contrariwise God who is the soueraigne in maiestie and highnesse, he ioyneeth him selfe to none, but to those that are humble and lowly in their owne sight.

Let vs conclude then that there is nothing so necessarie and expedient, as to humble and throw downe our selues, as hath bene said. We see that reedes and young olfers, which howe and yelde to the winde, abide stable for the time of the tempest, where as the great trees that seeme to be so strong and so well rooted, can not resist the violence and force of a great winde, so as many times they are blown downe, shivered and rooted by by the rootes: euen so there is none lost, condemned, destroyed and overthrowen in the iudgement of God: but he that will be there compted good, and will defende

*Psalms 139*

*-23. 23. 23.*

*and in priu*

*Isai 66. 2.*

*ad 73*

*ludicium*

*S. Augustin*

*eccl 1. 1.*

*id est in priu*

*Like will is*

*his like.*

*The cōclu-*

*sion touching*

*Christiā hu-*

*milirie.*

*A simili-*

*tude.*

*Simill-  
rudes she-  
wing what  
the thoughts  
of the  
faithfull  
ought to be  
when they  
present the  
selues be-  
fore God.*

him selfe there with the vertue & strength of his owne righteousness. For this is as a great thunder, that neuer putteth forth his might but against thinges of resistance: but against any heape of earth, or against a wolfe packe, or some such other flexible & yeelding substance, the blow is broken and it streight waies byeth. It is a great reproch and shame amongst men for a man to breake and become bankerroute for worldly goods: but before God it is a great glorie and honour, and we know not how to do any thing more profitable and honourable for vs, then (as a man would saye) to laye the keyes vnder the doore, and to forsake all, confessing that we haue no meane to paye, & to discharge our selues towards his righteousness. We had neede in this case to be lyke couetous men, who alwayes thinke that they are poore, how great substance soeuer they haue, because they haue more regard to that they desire, then to that they haue. Moreouer, they thinke alwayes (as the Poete sayeth) that their neighbours vineyard & feld is goodlier & more frutefull then theirs. We in like maner considering both our selues, and the whole estate of our lyfe, shall finde that that which is maymed and wantinge in vs, is more then that which either we haue or canne haue heere in this worlde. Let vs not thinke there.



therefore to be riche before God, or that our  
neighbours are poorer then we, as the pharisee  
thought and saide: but let vs be certaine and re-  
solved in this opinion, that before God we haue  
not any thing whereof we make sure accompt:  
neither righteousnes nor wisdom: nor vertue,  
that we may set out or alledge before his iudge-  
ment, And touching our neighbours we must al-  
wayes thinke, that wee haue so litle, that we  
maye not once dare preferre or compare our-  
selues to any of them.

Nowe being thus prepared to presente our  
selues before God, to witte, through a right  
knowledge of our selues, through an inward  
feeling of our bices and corruptions, and by an  
humble confession of our errours and imper-  
fections, it is meete yet to seeke out a right  
teousnes, that we maye bring it out there, and  
suche a one as is not onely sufficient to susteine  
the rigour and feneritie of that iudgement: but  
also to obtaine full forgiveness and iustification  
of all finnes and offences, and of all accusations  
which our aduersaries can allege there against  
vs: which we can not finde in our selues, nor in  
any mortall man as we haue shewed and decla-  
red before. For all haue gone astraye, and are  
of them selues abominable before God, there is  
not one that doeth good no not one. Noah was

*The secōde  
point she  
wing that  
we must  
finde thogh  
not in our  
selues, a  
perfect  
righteous-  
nes that  
may stand  
before god:  
Or in what  
that right-  
eousnes  
consisteth.*

*Psal. 14. 1.  
Rom. 3. 12.  
Gene. 9. 21*

**Numb. 20.** **24.** **Iofua 24.2.** **2.Sam.11.4** **1.Tim.1.13** **Iohn 18.25** **Mat.20.20** **Luc 22.24.**

Drinke : Moses murmured at the waters of  
 miribah : Abrahah was an Idolatrer : Dauid  
 a murtherer and adulterer : S. Paule a perse-  
 cutour of the Church : S. Peter denied Iesus  
 Chriſt : S. Iohn with his brother Iames, and  
 the other Apollles were ambitious. To con-  
 clude, there was not any among all the fathers  
 and Sainctes, that haue bene ſince the foun-  
 dation of the worlde, to whom it hath not come  
 to paſſe to committe ſome one notable faulte or  
 other in their life time, and who not continually  
 acknowledged his great finnes, as occaſion hath  
 bene offered vnto him. So as no fleſh hath wher-  
 of to boaſt it ſelfe or to glorie before God, who  
 hath ſhutte all men vnder ſinne and infidelitie, to  
 the ende, that he may haue mercy on all, & that  
 euery one may acknowledge and confeſſe, that  
 his ſaluation in and through all, conſiſteth in the  
 only grace and mercy of God.

**1.Cor. 1.29** **Rom. 11.32**

We muſt not therefore thinke to finde the  
 righteousneſſe that we ſeek after, any where  
 elſe, then in Ieſus Chriſt, of whom Ieremie  
 ſayeth : his name is called the eternall, our  
 Righteousneſſe. S. Paule ſayeth, agreeably to  
 the Prophet, that he was made our Righte-  
 ouſneſſe, wiſedome, ſanctification and Redemp-  
 tion. And elſe where he ſayeth : that as by one  
 mans diſobedience, many became ſinners : ſo  
 by



by the obedience of an other many shal become righteous. To what tendeth all that which is spoken of him in the scripture? to witte that he hath payed our debtes: that by him we are reconciled to God his father: that he hath obeyed for vs remission of our sinnes: that he is our resurrection and our lyfe, and our intercessour to the father, that by his death and sacrifice, he hath pacified the wrath of his father against vs: that he hath washed vs in his blood: and by an infinite number of other excellent sentences that are sette out vnto vs, and tende to no other ende, but to make vs know and to persuade vs, that there is no other but he alone who is our righteousness, and the meane of our saluation and of our life.

It is not then the lawe, nor any other ceremonies or sacrifices of goates, sheepe, oxen and lambes, nor yet any workes and vertues that can iustifie vs before God: but the onely bloude of Iesus Christ, through which his testament and newe covenant which he hath made with vs, is passed, accorded, sealed and ratified. All thinges (sayeth he) are giuen vnto me of God my father. If we then will haue all that is necessarie for our happynesse, as the fauour of God, righteousness, lyfe, light, the forgiveness of our sinnes, and the holy spirit to regenerate

Isai. 53. 4.

Colloſſ. 1. 20

2. Cor. 5. 19.

Iohn. 11. 25.

1. Tim. 2. 5.

Eſay. 53. 5.

Apoc. 1. 6

Heb. 9. 10.

Tir. 3. 5.

8. 4. Heb.

Mar. 11. 27

Aug. 2.

Aug. 2.

Aug. 2.

*John. 6. 27.*

and sanctifie vs : we must addresse our selues  
to Christ, forasmuche as it is he, whom the fa-  
ther hath chosen to bee Treasurour and ste-  
warde of all his graces . Moses by whom the  
law was published and deliuered to the people,  
conducted them safely through the deserte : but  
he brought them not to the place of their rest ;  
For that was Iosue, who was a figure of Iesus  
Christ, who made them passe ouer Iordaine  
to establishe them in that possession and inheri-  
taunce which God had promised vnto their fa-  
thers.

*The effect  
of the lawe  
toward the  
faithfull.  
Simili-  
tudes.*

The lawe therefore maye well leade vs and  
teache vs the way that we must take, and walke  
in the midst of the darkenes and wildernes  
of this worlde, lyke as some marke by the waye  
sides, may well directe vs, and shewe vs which  
waye to take : but the lawe can not giue vs  
strength and courage to goe through, if we be  
weary : neither enable vs to come to the place  
whither we goe . Likewyse the lawe can not  
bring vs to that rest, which God hath promised  
vnto his elect : nor any other, but our great Io-  
sue, that is to say, Iesus Christ our Lorde, who  
onely can doe it, by his righteousness . There-  
fore S. Augustin sayde very well: it is very ne-  
cessary that we dayly liue by our eyes on high,  
to beholde that Serpent hanging deade on the  
Crosse,

*S. Augu-  
stin upon  
S. Iohn.*



Crosse, to the ende we may be preserved from the venome and byrtinge of that serpent that is alive and raygninge yet in the worlde. And in an other place he sayeth: this is the waye in which we must walke, & the trueth upon which we must rest, and the path in which we must go.

When then we are once marching towards him, we ought not to feare but that going on in this waye, and continuinge therein, we shall come in the ende to the goale and to the felicitie, whether we bende our selues. Forasmuch as this is a sure waye which can not be stopped nor layed with theeves, nor drowned with any showers or flowdes of waters. Moreover, it is plaine and straight, and hath neither rocks nor blockes or any other lettes which maye make vs stumble. It remaineth onely then that when we are in this way, we keepe our selues there without standinge still, or goinge backward, or turning aside either to the right hand or the left: because we can no soner leaue it, nor departe in any other manner, but by and by we goe astraye, and are layed open to all kinde of dangers: Even like as in winter we can no

*Christ is only the way the truth & life.*

*Similitudes*

waye we are in sinne and in death: forasmuche as he is the life that quickeneth vs, the Sunne that giueth vs light, and the fire that warmeth, comfozteth and refresheth all his members. As the mone hath no light but that it hath from the Sunne, and as that light is litle or great, as it is neare or farre of, in suche sort that if it departe from it, it remaineth altogether obscure and darke: Euen so in like manner the Church hath no light, righteousness, life, helth, strength, and happynes, but that, which it hath pleased her husbände Iesus Christ to giue vnto her, because of that vniõ and fellowshippe, which he hath with her. Wherefore if at any time she be separated from him, and that there be a diuorſe betweene her and her husbãd, there remaineth to her nothinge but darkenes, vice and wretchednesse.

*Gen. 2. 23.*

*Ephe. 5. 30.*

*The regeneration of  
the church.*

Eue in the beginning was created of the fleshe, bone, and bloude of her husbãd: euen so the Church is regenerated by the participation that she hath with the fleshe of Iesus Christ, through the sacrificing whereof she was redeemed, washed & purged from all filthynes in his bloude, and through the participation of his bones was fortified and mainteyned against all tentation. For he who in the beginning was the aucthour of our lyfe, he is likewise now the aucthour



authour of our good lyfe. And we must not thinke that there are two diuerse beginninges of our being and righteousnes. For he himselfe that hath made vs mē, hath also made vs Christians: and as in the beginning he created vs and made vs of nothing: euen so afterwarde, he regenerated vs, being nothing, but vanitie, the childe of wrath and malediction: and when we were worse then nothing he chose vs, and that before we were conceived and borne: he hath called vs when as rebellious seruantes to maisters, we fledde from him: when we turned our backs to him: he iustified vs being sinners, sanctified vs being prophane and polluted, raised vs by being deade: And will also glorifie vs although we be yet altogether covered with ignominie and corruption: wherupon a man maye inferre that, which S. Cyprian sayeth is verie true: that in our saluation we must glorie in nothing. For there is not any thing of ours, and which we shoulde not confesse to be wholly from God.

*S. Cyprian.*

If we wil examine this thoroughly, and consider it in every parte, we shall confesse the truth, what soeuer the schoolemen prate & bable, that of our selues we can dispose our selues to receaue our saluation when soeuer God offreth it vnto vs. It is so farre of that it can be true, that

*The confusion of their error which say that it is in our owne power to di-*

*spouse our  
selues to re-  
ceiue our  
saluation,  
when God  
offereth it  
vnto vs.*

*Actes 9. 5.*

*S. Augustin*

*S. Augustin*

quice contrary we are the wholly turned away,  
and resist against it with all our power. Which  
thing may plainly appeare by the example of  
S. Paule, who was called and ledde by Iesus  
Christ, as it were by strong hand to his sheepe-  
fold, euen then, when he was goinge to Da-  
mascus, beinge caried with a deadly hatred,  
and enflamed with furie to persecute and veter-  
ly to roote out (if he coulde) the memorie of  
his name. There is nothinge more certayne,  
then that S. Augustine sayeth, that all they that  
labour and sweate vnder the heauie burden of  
this fleshe, and complaine of this miserable life,  
they haue but one onely consolation and hope,  
that is to saye, that Iesus Christ is their Me-  
diatour & their righteousnes. By reason where-  
of when he made his entraunce into the middell  
of Ierusalem, all that went before and behinde  
him cryed out with one voice, Hosanna, &c. that  
is to say, Saue vs O sonne of Dauid our Sa-  
uiour. To the end to shew that there was neuer  
good man neither before nor after his com-  
minge which did hope to be saued by any other  
meanes, then onely through his righteousnes  
and obedience. And therefore S. Augustine  
sayeth, that all the Saintes, since Abell vn-  
to Iohn Baptiste, and after the Apostles, vn-  
to the ende of the worlde ought not to be pray-



sed but in him, and not in themselves. In so much that the first haue sayed, *By soule shall reioyce in the Lorde: and those that came after haue sayed in like manner: By grace I am that I am: and all in generall saye: That whosoer uer will glory, he must glory in God.* *Psal. 34.3.* *1. Cor. 15. 10.*

And in very trueth this is he that hath borne the wooll and the flece, of which was sponne this cloth, wherewith we must be clad, that we may be shrowded against heats, cold, and other iniuries of heauen. All you (sayeth the Apostle) which are baptised in Christ, haue put on Christ. This is that kinge, who for the adorninge of the Queene his spouse hath made for her ritche and sumptuous robes, as the Psalmist sayeth: Which thinge Ezechuell sheweth also more clearly: I haue washed thee with water, yea I haue washed away thy blood from thee, in which thou wast altogether polluted: I haue anoynted thee with oyle, and clothed thee also with brydzed worke, and haue sette a crowne of Golde vpon thy heade: and I haue decked thee with golde and siluer, that thou mightest be very bewtifull. All that same longe Allegory, which he vseth there in the 16. of his prophete, is to no other ende, but to extoll the righteousness of Iesus Christ, with which the Church is apparelled and adorned: with those

*The perfection and righteousness of Iesus Christ.*

*Gal. 3.27.*

*Psal. 45.14*

*Ezec. 16.9.*

other precious giftes, graces and blessings, wherewith she is altogether couered and replenished. And as there is nothing moze vncleane then she, when she is naked: so is there nothing moze bewtifull then she, when she is decked in the liuerie and collour of her husband. For then hath she a speciall grace, that makes her verie amiable, delightfull, and in passing good liking to God him selfe: Moreover, being so clothed in this robe of innocencie, all that was foule in her, and which disfigured her, is in suche sort couered and defaced, that there appeareth no moze vncleannes in any part of her, because Iesus Christ (as S. Augustine sayeth) is as a sponge which wipeth vs & cleanseth vs from all our filthines, which he taketh in exchange for the betwie. righteousnesse, and perfection, which he communicateth vnto vs: Wherin we ought to acknowledge and to adoze this great and incomparable loue which he beareth vs, and which he hath truely and in effect shewed vnto vs, heaping vpon vs at the daye of our marriage so great and precious ioyes: although he receaue nothing of vs in dowrie, but olde baggage altogether couered with thicke and filthie dirte: to witte, even our imperfections and iniquities.

We receaue then, in doing this thinge two great



great commodities of his righteousness, which  
 serue vs for two purposes: to witte first to draw  
 vs out from the mier and claye wherein we  
 were buried: to decke vs with goodly robes  
 wherewith we are clad to make vs bewtifull:  
 that is to saye, to deliuer vs from the male-  
 diction and curse, wherinto we were fallen: and  
 then on the other side to blesse vs and to bring  
 vs into fauour with God his father, to drawe  
 vs backe from pouertie, and to enriche vs: to  
 raise vs vp from death, and to giue vs lyfe: to  
 drawe vs from hell, and to make vs mounte vp  
 into heauen. Euen as Iesus Christ on the one  
 parte hath deliuered vs from feare, terrour and  
 torment of conscience, sparring and shutting  
 vp hell gates: so on the other he hath set vs in  
 a certaine and vndoubted hope of everlasting  
 lyfe, and of a blessed reste, opening his paradise  
 vnto vs. This is that, which is sayde of him in  
 the scripture: that he keepeth the keyes of death  
 and of lyfe: the one, to make fast and shut vp the  
 gate, which was alwayes open to swallowe vs  
 vp and deuour vs: and the other, to open vn-  
 to vs the kingdome of heauen, which was al-  
 wayes locked and shutte against vs. By meane  
 whereof at his death the baile that let the en-  
 traunce into the Sanctuary was broken and  
 cleft into two partes: to the ende that that way

*Christ deli-  
 uereth vs  
 from death,  
 and giveth  
 vs eternall  
 life.*

*Apoc. 1. 18.*

*Mat. 27. 51*

might be made open for vs, and that euery one might haue a meane and libertie to come vnto God, and to presente them selues before him with confidence. This is the cause that Paule

*Heb. 9. 10.*

writing to the Hebrewes sayd: that by his flesh he hath prepared a way for vs to heauen, to attaine vnto life. Forasmuch as he hath in that flesh rendred vnto God for vs perfect obedience: and by his death hath satisfied his righteousness for our sinnes, obtaining for vs by this meanes, the forgiveness of our sinnes, and through this remission righteousness, and by righteousness the grace and fauour of God, and by Grace, life: in such sorte as we may nowe presente our

*Isay 33. 14*

selues to him in all assurance: who before was as a consuming fire, to consume vs and bring vs to nothing &c: but now by the meanes of Iesus Christ is a shadowe to releue and refrethe vs againe.

*By Iesus  
Christ alone  
we haue ac-  
cesse vnto  
God the fa-  
ther.*

*Gen. 28. 12*

This is the reason for which Iesus Christ was figured by the ladder which Iacob sawe when he slept, whereuppon the glozie of God rested it selfe. Forasmuch as in the humanitie of Christ dwelled the fullnesse of the Diuinitie bodely, because by it God descendeth downe vnto vs: Euen as Iesus Christ hauing taken our humanitie, was called Emmanuel, which is as much to saye as God is with vs, so also we through

*Coloss. 2. 9.*

*Isai 7. 8.*



through him mounte vp as it were by degrees  
to heauen, where our conuersation is, & wherof  
at this day we are Citizens & of the householde  
of God. Beinge then very God and very man  
of two diuerse natures, the one diuine and the  
other humaine, which are conioyned and vni-  
ted together inseparablie, without any confu-  
sion or diuision: in that he is God, we must goe  
vnto him to be in safety, and to liue happely: and  
on the other side in that he is mā, he is the way  
by which we must marche on to attaine to euer-  
lasting life. So then we must go to Iesus Christ  
that is God, by Iesus Christ that is man, by  
the word that is made fleshe, to the word which  
was in the beginnunge with God, and by the  
bread which men eate vnto the bread which An-  
gells eate.

Mat. 1. 23.  
Philip. 3.  
20.  
Ephes. 2. 19

S. Augustin

And there is no neede that we seeke for any  
other but him, whether it be to reeste our selues  
in, or to lead and direct vs thither. For being  
God, he is the soueraigne good, and the ende  
whereunto all our appetites and desires ought  
to be directed. And when we are come thither,  
there is the place where we must rest and alto-  
gether repose our selues: forasmuch as he is  
perfect and replenished with all vertue & righ-  
teousnes, which he communiceth vnto vs, by  
meanes of that communion and fellowship that

All our fa-  
licitie con-  
sisteth in  
Christ alone

we haue with him. To conclude then, he is the waye that must leade vs to our felicitie, and the onely meane to make vs attaine thither. When we are washed with his bloude, this is it that preserveth vs from that destroyer, this is the cloude that shrowdeth vs from beinge burned & consumed with the extreme heate of the wrath of God, and the libertie whereinto we must retye from the furie of the enemy that pursueth so harde after vs. To be shorpe, this is the gate of saluacion and the haven where we must harborre and saue our selues in the time of tempest.

*We obtain  
through  
Christ the  
blessing of  
God.*

*Gen. 27. 19*

*Exod. 28. 2*

This is the cloke vnder which we may obtaine the blessinge of God, as Iacob obtained that of his father Isaake, being disguised with the apparell of his elder brother Esau. And as the high Priest neuer appeared before the face of God, without his holy imbroidzed garments, his Ephod, his robe, and his other priestly apparell, without which he coulde not fynde any fauour when he appeared in his presence: Euen so (to follow the trueth of this figure) we ought neuer to presente our selues before God (if we will be accepted and receaued of him) but we must be clothed and decked with the righteousness and innocencie of his sonne: wherewith if we be once couered, we neede not feare that  
we



we shall be reiected and despised of him, or that there is any enemy whosoever he be, that hath any power to hurt vs. For such armour can defende vs euen from the wrath of God it selfe, against which no other thing can resist.

It is written that Alexander hauing conceived a great hatred against the citie of Ierusalem, was fully resolved vterly to destroye it, because that layinge siege to the citie of Tyre the inhabitauntes of Ierusalem had refused to helpe him with victualls and other munition which he had demaunded of them. Nowe after that he had taken Tyre, he marched forth with all his armie against Ierusalem, with full purpose vterly to destroy it. The which thing whē the high Priest named Jaddus vnderstoode, he apparailled him selfe with the holy garmentes of the high Priest, and so presented him selfe before Alexander, who vpon the sodaine, when he sawe him in this habite, alighted from his horse, and bowed his knees before Jaddus, and reuerenced him, and shewed him great honours, and great loue to the countrey, and gaue great giftes to the temple. Nowe if an enemy so furious and terrible were so suddainly appeased, at the onely sight of this high Priest so apparailled (who was but a figure of Iesus Christ:) what shall it be when Iesus Christ

*Ioseph lib.  
11. de anti-  
qui. Iudaic.  
cap. 8.*

shall appeare in his glorie and all his members with him, clad and couered with his righteousness, and shewing them selues to all the worlde, in such and so magnificall and glorious appa-  
rell? Shall not the deuills and hell bowe their knees then for feare, when they shall see him in his maiesty and in such excellent glorie?

Lette vs conclude then that being garni-  
shed and couered with the righteousness of Je-  
sus Christ, we can haue no lacke of strength  
and might to vanquish and ouercome our ene-  
mies, nor of any other thing that may make vs  
*S. Ambrose* perfectly happy whatsoeuer. As *S. Ambrose*  
wryteth very elegantly, in his seconde booke  
of Virginitie, that Iesus Christ is vnto vs, all  
in all things: If we be sicke, he is our phisition:  
If we haue an Ague, and that we are altered,  
he is our fountaine: If we be laden with iniqui-  
tie, he is our righteousness: If we be weake and  
weries, he is our strength: If we feare death,  
he is our life: If we desire to mounce vp to hea-  
uen, he is our ladder: If we haue bene darke-  
nes, he is our light: If we haue hungred, he  
is our bread and nourishment. Whereupon we  
may perceiue and knowe the great riches and  
commodities that Iesus Christ bringeth vnto  
all them that possesse him.

Nowe hauinge shewed that there is no other  
righ-



righteousnes, but the righteousness of Christ, which can be sufficient to beare the rigour of the iudgement of God, and that maye enable vs to appeare and aunswere there: it remaineth now that we declare vpon what matter it worketh, and where it resteth and dwelleth: how it may be obtayned: and in what sorte a man maye assure him selfe of it: finally, hauinge obtayned it, what fruits it bringeth forth in vs.

*The thirde point shewing in whom the iustice of God is, and howe a man may obtaine it.*

First the righteousness of Christ hath two principall partes, to witte Iustification, and Sanctification, that is to saye: when it is communicated vnto vs, although that before we were the wickedest in the worlde, and guiltie of death before God, and moreover, that our nature was altogether corrupted and teinted in euery parte of it: notwithstanding all this, we are holden and reputed for righteous before God, and are allowed and receaued of him for his children and heires, when we are prouided of this righteousness, and when we are clothed with it, he geueth vs his holy spirite, to leade vs and conducte vs (as a schoolemaister doth his children) and for to sanctifie, instructe and strengthen vs in all his wayes. And that this is true S. Paule wyreth, not onely that it was sayed of Abraham that his faith was counted to him for righteousness: but also that

*The righteousness of Christ hath two partes.*

*How we are iustified.*

*Rom. 4. 22.*

we shalbe accompted righteous before God, as he was, if we beleue in Iesus Christ: Also, 2. Cor. 5. 19. God was in Christ and reconciled the worlde to himselfe, not imputinge their sinnes vnto them. And ioyning both these partes together in the first Epistle to the Corinthians, he sayed to them speakinge of their life, that they had bene altogether led in wickednes, and were dissolute in all kinde of mischeefe: but that they were now washed, iustified and sanctified in the name of Iesus Christ, and through the spirite of God,

1. Cor. 6. 11.

*We are iustified and sanctified by the righteousness of Christ. The first reason.*

Now if we will know by what meane this is done, we must note, that being vnited by faith in our Lorde Iesus Christ, and grafted in him, (as members in their body) that he is then become our heade, and we are ioyned to him as the hous bande to his wife. By meanes whereof he chargeth him selfe with all our debtes, and appointeth him selfe to be the answer and pledge for vs, to the ende he maye paye all for vs and thoroughly acquite vs of all, that we are indebted and bounde for, offering him selfe to satisfie the righteousness of God, by his owne death, to the which death we were bounde by reason of our sinnes: and to deliuer vs by his Crosse, from the curse, to which we were likewise subiect, for hauing disobeyed the

Gal. 3. 13



the will of God, and broken his lawe, in a thousand and a thousand thinges: he hath also raised out our disobedience, by his obediēce, which being so perfect & accomplished in all pointes, he hath supplied and made amendes for all our faultes and imperfections, and for the dutie wherewith we were bounde to God with all our might, being his creatures, children and seruantes. The death then which Iesus Christ hath suffered, the sacrifice which he hath offered the curse which he hath borne, & the obedience that he hath rendred: all this was done in our name, and for our discharge, and is receaued before the iudgement of God for acquittall in full payment and discharge of all our debtes, in such sorte that no more can be demaūded againe of vs, he hauinge through his innocencie fully satisfied that promise which he had made for vs. Beholde the first reason, why the righteousness of Iesus Christ is imputed vnto vs and accepted of God in his iudgement.

Rom. 5. 19

The seconde reason is, that being knitte and vnited together by marriage, both we and he are but one body and one fleshe: and there is a mutuall communio betwene vs. And as he participateth with our afflictions, miseries, pauerities and infirmities, so when we are persecuted by tyrans, he complaineth with vs and lamen-

1. Reason.

Ephr. 5. 30.

Rom. 6. 4.

Coloss. 3. 1.

Ephe. 2. 22.

Rom. 8. 17.

*A simili-  
tude.*

teth our aduersities and sorrowes, likewise, when we are hungry, sicke, diseased, in prison, &c. he beareth and endureth all our calamities with vs. We also on the contrary part are partakers of all his benefites, graces and giftes which his father hath bestowed vpon him: and in generall, of all that he hath done and suffered for our saluation and redemption: we are anointed, as he was, with the oyle of his holy spirite: we are deade and buried with him, and we are raised by & caried into heauen with him, where we are sette at the right hande of God his father, as he is. We are inheritours together with him, and we haue parte in his glozy, in his rest and in all his felicity, by meane of his righteousness, obedience and innocency, of all which through his grace we are made partakers. Also, of his death, sacrifice and satisfaction. And to conclude, as marchauntes which are of one company and become parteners, are partakers alike of all the profittes and damages which growe of their marchandise: Euen so Iesus Christ, by reason of that societie we haue together with him, geueth vs a parte, and we likewise giue him, of all that we haue and possesse. The difference that is in this, is, that the gaines & losses, that come of the traffique that is exercised amongst men is equall and com-

mon



## Righteousnes.

63

mon amongst them all, but here we gather vp all the fruites that arise of the righteousnes of Iesus Christ: he on the contrary parte taketh vpon him, and chargech himselfe with all the damages and losses that came of our disobedience.

The third reason, for which the righteousnes of Christ is imputed vnto vs, is, that being knitte to him, as the members of a bodie are to their heade (the which, by meanes of this conjunction receaue thence one influence which giueth them lyfe, and distributeth to each their motions & senses according as is fite for their nature, and as is requisite for their actions) we receaue from him as S. Paule sayeth, our life, our nourishment, our growth, our force and strength: for the enabling and disposing of vs to doe those good woorkes that belong vnto our vocation. And by reason of this conjunction there is suche an vnion betwixt him and vs, that as he communicateth with vs in our afflictions: so we likewise on the other side communicate with him in his riches: we are righteous by his righteousnes, we are acquitted by his satisfaction, we are quickened to lyfe by his death, and obaye God through his obedience. And even as in a naturall bodie, the power that the eye hath to see, serueth more to y<sup>e</sup> vse of the other

3. Reason,  
Ephes. 1. 2.

A simili-  
tude.

members then for it selfe, because that seeing and marking them all it is watchfull rightly to guide them, and to direct every one of their actions, not being able in the meane time to see them selues, nor to serue it selfe: euen so the righteousness, innocencie & obedience of Christ Iesus, stande vs in more stead then him, seeing that notwithstanding he had all these things, and was in his nature, lyfe, and whole conuersation absolute and perfecte, yet for all this, hee was condemned and crucified. We on the contrary parte albeit his righteousness, innocencie, and obedience be onely imputed vnto vs, yet for all that, by meanes of this imputation we are absolued, iustified and discharged of all our sinnes, and of all the accusations that all our enemies can bring against vs.

*The 2. part  
of the right-  
eousnes of  
Christ.*

*2. Cor. 6. 14*

The other parte of the righteousness of Iesus Christ consisteth in the sanctification not only of vs but also of our works. For although that there is not (as Paule sayeth) any fellowship betweene righteousness and vnrigh-  
teousnes, betweene light and darknes, betweene the temple of God and Idolls: yet for all this, whē Iesus Christ will ioyne vs with him selfe, and will choose vs and consecrate vs, to the ende to dwell in vs, as in his temple: he sanctifieth vs

*S. Augustin*

first by his spirite & prepareth the house where  
he



he will dwell. And because it is ouer streight to entertaine so great a Lord, he enlargeth it: and whereas it is olde and ruinous, he repayreth it and buildeth it newe againe: whereas it is stinking and full of filthe, he sweepeth and clenseth it. And to be brieve, where as it is naked and unfurnished, he furnisheth and decketh it. And euen as, when he would be bozne of the Virgin Marie, and before he would be lodged in her wombe, he sent his messenger before him, that is to saye, his spirite, to the ende to take it vp for him and to sette his marke there: so also when he wilbe conceaued in our hartes, and be bozne of vs, he prepareth and regenerateth vs before, sanctifying the place where he will make his abode.

Now this sanctification consisteth in fower pointes. The first is, that we feele and confesse our sinnes, and that we accuse, condemne, and deteste our selues before God as miserable and accursed in all pointes. The seconde is, that we haue a settled zeale and feruent affection to the studie and exercise of good workes, searching out, with all diligence, all the meanes & wayes to applie our selues to good: and shunning on the contrary, all the thinges that maye turne vs awaye from it. The thirde is, that we fight courageously against all the desires and concu-

*The sanctification of the faithful consisteth in 4. pointes.*

1. Hatred & detestation of euil.
2. A loue and ende-  
uor to good
3. Resistance against temptation

piscences of our flesh, and that we be strong and resoluēd against all the other tentations of the deuill and the worlde, whether it be that we are sweetly enticed or flattered thereunto, or violently drawen and enforced. And that we be not colde and white lyuered in these combats, but hardie, vigilant, and attentiuē to espie and to take all occasions, whereby we maye resist, and vanquish all our enemies. The fourth is, that as we continually sinne, so we as often also praye diligently vnto God, that it will please him of his great mercy to pardon our offences. And as the people of Israell, going through the desertes, had to fight oftentimes against the serpent, and when they were strong and smitten by them, for to be preserved from the venom and from death, they lifted vp their eyes toward the brazen serpent that Moyses had set vp amidst their tentes, by sight whereof they were healed: we in like maner fighting against our concupiscences, if it come to passe at any tyme that they giue vs any blowe, to the ende that this stripe may not be deadly vnto vs, we must lifte vp our eyes towardes Iesus Christ hanging vpon the Crosse, and beseech him that he would forgine vs all our trespasses.

4. Continual  
inuocation  
for Gods  
fauour.

What is

so applie

Now when it is sayd that to shewe our sanctification by the effecte wee must applie our selues



selues to good workes, it maye not be vnder-  
 stande that it is enough to exercise our selues in *a mā's selfe*  
 one or in two, leauing the rest behinde: as ma- *to good*  
 ny doe, who doe not take nor vse the worde of *worker.*  
 God, but in that only where it is agreeable and  
 maye be referred (they thinke) to their appe-  
 tite: but it is needfull to embrace it wholie, and  
 not to thinke that we can doe our dutie in any  
 sorte whatsoeuer, vnlesse we enforce our selues  
 to keepe all the commaundementes of God,  
 without omitting the least point or title therof.  
 Euen lyke as to be healthie in our bodyes, it is *A simili-*  
 not enough, not to haue the plague or a pleure- *tude.*  
 sie, but generally to be free from all diseases:  
 euen so to be holy in our soules, we must be  
 cleane from all spottes and defylinges: and we  
 must take the whole lawe of God, as an vniuer-  
 sall rule of all our thoughts, affections, wordes  
 and deedes, to the ende to keepe it from point  
 to point, and not to omitte any thing which is  
 there commaunded vs. And what would it pro- *A simili-*  
 fite in a cittie, diligently to watche at one gate *tude.*  
 and to keepe it shutte against the enemye, if in  
 meane while all the reste stode wide open to  
 him: euen so likewise it is to no purpose to keepe  
 our selues from one vice, vnlesse we make ac-  
 count, and conscience to abandon our selues  
 from all others: like as amongst archers (as

(sayeth Aristotle) there is but one onely marke whereto they must direct their arrowes to shoot well, and yet many meanes to misse and shoote short: so is there but one onely holines, whereunto we must aspire, which is a setled desire, fully resolved wholly to obaye God. But there are many kindes of vices & meanes to disobey him, and to withstande his will. We conclude then, that to be applied to good workes, it must not be done to halues, but perfectly and without exception to take care and indeuour to keepe all that God commaundeth.

*Of the perfection of workes.*

*The opinion of the philosophers & schoolemen.*

*Sentences of the scriptures and auncient doctours.*  
2. Cor. 8. 12

But here a question must be resolved, and that is: that if to doe our dutie, and to satisfie the will of God, we must be perfect in euery kinde of vertue. And we can not otherwise be Saintes and Christians, vnlesse we haue in perfection all the pointes of holines. The Philosophers and schoolemen, they say that this is necessarie, and that a man can not be sayde to be vertuous vnlesse he haue attained to the fulnes and perfection of all vertues: But the scriptures & the auncient fathers they speake otherwise. For S. Paule sayeth, that the minde is accepted according to that it hath: that is to saye, that we are accepted of God when we employe that portion and measure of power and strength which he hath giuen vnto vs to the  
ende



ende to doe well, and he is contented with that, although we lagge somewhat behinde, and in a great sorte of thinges come verie shoite of that ende and perfection, which is propounded and set out vnto vs in the lawe. And the selfesame Apostle confesseth, that he had nothing, but that same onely will: To will is present with me (sayeth he :) but I finde no meane to performe that which is good. Abraham sacrificed his sonne, no otherwise then in effect, & he had nothing but the same will which was imputed vnto him, as if he had accomplished all that was commaunded him. So as God him selfe wittnesseth of him, saying: Forasmuch as thou hast done this thinge, and to obaye me hast not spared thine onely sonne, I will blesse thee and multiplie thy seede, as the starres of heauen. Iesus Christ shall say vnto his elect, which shall be on his right hande in the daye of iudgement: Come ye blessed of my ffather: inherite ye the kingdome prepared for you before the foundation of the worlde. Forasmuche as when I was hungrie ye gaue me meate, &c. This is certaine that among the electe, there was some who being holden in pouertie, or for lacke of abilitie, or by some other let, did not that, which Christ shall saye there they did, which thinges themselves cōfesse not to haue done in the same

Rom. 7. 18.

Gen. 22. 16

Mat. 25.

34.

place alleaged : And yet for all this, it shalbe layde vnto all, not because all haue done those things, but because they had a will to doe them. Moreover, if in respect of vice, the will onely bee enough to conuince and condemne a man, and that he is accompted an adulterer before the iudgement of God, who hath onely looked on his neighbours wyfe to luste after her : and that he is also reputed a manqueller, that hateth his brother : euen so likewise in respect of good workes we must not doubt but the good will, and desire we haue to performe them is accepted and approued of God though alwayes the effectes follow not so soone and so excellent as we desire.

As touching the auncient fathers, they say the selfe same thinge, *S. Ambrose* vppon *S. Luke*, affirmeth that þe righteousnes of a Christian man consisteth more in the will, then in the worke, and that it ought rather be measured by the affection then by the effect : But in the booke which he hath written *De fuga mundi*, he sayeth, it is a harde thing for one to keepe himselfe wholly from vanitie, and that it is impossible altogether to depart from it, otherwise then in will and desire alone. *S. Augustine* vppon the first Epistle of *Iohn* sayeth : that the whole life of a Christian is no other thing but an

*S. Augu-  
stin.*



an holy desire and good will: And in his nynty  
 booke of the Trinitie, he hath a saying seruing  
 to this purpose worthy to be noted: He (sayeth  
 he) that knoweth righteousnesse and loueth it  
 perfectly, that man is righteous, notwithstanding  
 that outwardly he hath not yet shewed by  
 his workes, in any sorte, that good affection of  
 his harte. To conclude, looke where and howe  
 often so euer God hath commended vnto vs the  
 studie and keepinge of his lawe, he doth it al-  
 wayes in these tearmes: Thou shalt take heede  
 to doe those thinges which I commaunde thee:  
 To geue vs to vnderstande that the principall  
 point that he requiers of vs, is that we haue a  
 desire to please him, and a readie good will to  
 doe that, which he hath commaunded vs accor-  
 ding to that grace and strength that he hath ge-  
 uen vs, which is the thinge that he most este-  
 meth in vs. As we see a father a great deale  
 more to contente him selfe with that his sonne  
 doth, be it neuer so litle, then of all that his ser-  
 uant can do: because he esteemeth their workes  
 not accordinge to their greatnes, or the payne  
 & time that they haue spent in doinge them: but  
 accordinge to the will and readines which they  
 haue that do them.

We must then conclude, that the holynes of  
 a Christian man, the duety and diligence which

*Ieronim.*

maketh him to employe those graces that he hath receaued of God, to profite in his feare, and continually to better him selfe in the exercise and growth of good workes, are imperfect in many respectes. And as S. Ierome sayeth: the perfection of all the righteousness that is in the fleshe is mapmed: & to be perfect it is necessarie that we acknowledge, confesse, and feelee with an inward feeling, that we are imperfect.

*S. Augustin*

S. Augustine confirmeth the same, saying: that a righteous mans vertue maye be sayed to be perfect with this condicion, that his perfection consisteth in hauinge the knowledge of his imperfection, and in making humble confession thereof before God. And howe so euer there be great lacke in vs in this point, & that our righteousnesses are as vnperfect beginnings in this worlde: yet neuerthelesse, we must not thinke that he will reiect and denie them: For he is not as other creditours, rigorous and not to be intreated, who will not be contented with him that is bounde before they be payed and satisfied the vttermost farthinge: but he is gentle and gracious, and is pleased with vs, when we denie not our debtes, and will not excuse our selues in this, that we are not able to pay: but without all dissimulation or constraynte, we frankely and freely confesse, shewing him the  
desire



desire we haue to satisfie him, which yet we can not doe (by reason of our pouertie) and therefore humbly beseeche him that he will take in good parte that litle we haue, and offering that vnto him, which he hath geuen vs of his owne speciall grace.

When we thus submitte our selues wholly vnto him, and pray him to vse such fauour and gentlenes as shall please him towards vs, we likewise beariinge and shewing such a sinceritie and vprightnesse towards him in the affayres we haue to doe, there is no doubt but he will in like manner take in good parte that litle which we present vnto him: and that both we and our woꝝkes (howe imperfect so euer they are) shall be accepted and approued of him, in the fauour of his sonne, as if they were perfect, and absolute in euerie point. For a father casteth not away his childꝛe, because they are sicke, crooke backed, blinde, or maymed of hande or foote, or otherwise counterfait and imperfect: but handleth them moze tenderly, & dealeth moze softly with them, then with the others, respectinge their debility and feeblenes. We cast not away wine though it haue lyes or groundes, nor golde howe so euer it be couered with durte. A hous bande man refuseth not lande, though it be ouergrown with bzambles and bypers: but

*A similitude shewing that God reiecteth not his children though they be imperfect.*

*Psal. 103.*

*13.*

*S. Ambrose*

*Two notable  
que-  
stions.*

*1. Why  
God accep-  
teth the im-  
perfecte  
workes of  
his childre.*

*2. Why the  
faithful are  
not perfect-  
ly regene-  
rated in  
this worlde.*

will vse the greater diligence to stocke it and to plowe it, hopinge with his diligence, that it will bringe forth frute plentifully : God likewise will not refuse and put vs awaye, because he seeth manye imperfections and infirmities in vs, naye rather that is an occasion, that he will take the greater pittie vpon vs : as David sayeth : Albeit (sayeth S. Ambrose) the light be oftentimes hidden by a cloude, which is carried befoze the sunne, yet therfoze it is not quite put out. And the sunne ceaseth not to be the sunne, though his beames be stopped, and can not pierce vnto vs : euen so likewise howsoeuer our faith oftentimes be disfigured, and corrupted by many errours, doubtings and distrustes : it is not therfoze quite choked, and we leaue not to be faithfull for these imperfections.

But befoze I ende this matter, it is meete, that we yet handle two pointes : one of which, is the reason, why our holynesse is acceptable vnto God, and the seruice which we doe vnto him, seeinge both the one and the other are imperfect : and seeinge in his lawe he reiecteth all the sacrifices, which had in them any imperfection at all. The other point is concerninge the cause wherfoze he regenerating and sanctifying vs by his holie spirite, hath yet lefte such an heape of vices and imperfections in vs, and so much



much corruption in our nature and life, which notwithstandinge all the diligence and labour we can, to correct and mortifie it, yet we can not come any thinge neare, to be wholly deliuered and exempte from it. Touchinge the first of these two pointes, there are two reasons, for which our vertues and woꝝkes are approued & accepted befoze God, howe imperfect so euer they be. One is, because Iesus Christ hath couered and taken them vnder the cloke of his righteousness, as soone as we are vnited & knic vnto him: so as no such spotte appeareth in vs that can offend God. And for that he is our Mediatour towardes God his father, we see God no otherwise then in him and by him: As the father in like manner will not see nor beholde vs other where then in Iesus Christ, & through his humantie as members and partes of his body. And this is the cause that maketh vs to appeare altogether other then we are: For euen like as looking aside through any glasse, be it blew or yelow or of any other colour, all the thinges we see seeme to vs to be of the colour of the glasse, through which we did beholde them: So God also beholding and looking vpon vs in his sonne, we seeme to him to be of his colour, and we haue the appearaunce and brightnes of his innocency and righteousness: which causeth

*An answer  
to the first  
question.*

*Similitudes*

that in seeing and touching vs, he thinketh he seeth & toucheth his owne naturall Sonne. As Isaac speakinge to Jacob his younger sonne, and feelinge his necke and handes, thought it had bene Esau his eldest sonne. The other reason is, that the grace of Gods spirite, beinge mingled with our woꝝkes, our woꝝkes deriue & fetch from thence their greatest dignity, bewty, estimation & free strength, as when we mingle water with wine in a cuppe or in a glasse, that which is taken in there is called wine, though water be mingled with it: and albeit there be moze water then wine (as it may be) yet that which is the moze principall and most precious parte of all, beareth the name: euen so the woꝝkes which we doe by the grace of God, be it that they haue a great many spottedes and imperfections, as they proceede from vs, yet for all that, they holde alwayes the name and reputation of him, who is their principall aucthour.

*A similitude.*

*An answer  
to the second  
question.*

Concerninge the seconde point, which is to knowe the reason why God doth not wholly regenerate and sanctifie vs, from the first hower that he calleth vs to his knowledge: seeing that all his woꝝkes are perfect, and that the lawe requireth of vs, that we shoulde be holie as he is holie: that is to say, that we should be wholly and perfectly holie. We must marke, in verie deede



eede, that our regeneration and sanctification are woꝝkes of God which are perfect and absolute, as all that he doth is : But this perfection is successiue or by degrees. As we see that it is in many of his creatures . Seede cast into the earth doth not by and by sproute , encrease and come to his perfection : but by space and length of time , it attaineth to his perfection and ripenesse , in that season that God hath appointed. A tree likewise , is not perfect as soone as it is planted. An infant is not straight wayes vpon the suddaine as soone as it is conceaued in the wombe of his mother, become a man but with time : euen so we are not all at the first darhe regenerated. But this regeneration riseth by degrees, and being once begonne, then it proceedeth faire and softly by litle and litle encreasing euerie day , till we come to everlastinge life in the heauens . And in that God delighteth so to regenerate and entierly to refoꝝme vs, to make vs altogether newe creatures , he doth it foꝝ three great and weightie reasons . First , because he would humble vs, foꝝasmuch as being naturally enclined to pꝛesume too much of our selues , we haue great neede that this pꝛide be kept vnder : and that this mischeuous inclination which we haue to such manner of arrogancie shoulde be digged vp and rooted out of our

*Similitudes*

*Three reasons why  
God differeth to regenerate vs perfectly.*

hartes : which thinge God doth after that he hath adopted vs leauing vs subiect to many miseries and diseases, as well of the body as of the minde, to the ende that by this meane we shoulde be barred from lifeing by our selues in any opinion and admiration of our selues, and that we shoulde not speake moze biggely and proudly then we ought : and herein he maketh of a popson, a remedy and p̄seruature against the popson that is in our nature : as we see by experience to be done in the cōfection of triacle.

*Similitudes  
full of great  
cōsolation.*

For even like as of the fleche of the viper men make a soueraigne and excellēt remedy against the byrtinge of them : even so God maketh of those infirmities that remaine in vs after our regeneration, and which of them selues are deadly and damnable sinnes before him, an healthfull remedie to correct and repressse the other vices & diseases, which are a great deale moze pernicious : as is arrogancie and vaine confidence of our selues, contempt and forgetfulness of God, and such other like pestilences which would kill vs suddainly, if they were not spedely p̄uented. Which thing our good God doth, who knowinge the danger wherein we are, as a good father is moze carefull for our good & saluation then we our selues. By meane whereof, he p̄uenteth and cutteth of the way that



that leadeth to the daunger of death (wherein  
otherwise we are) by these afflictions & diseases,  
which alwayes putteth vs in minde and setteth  
this medicine befoze our eyes, driving vs to  
search after him & to require aide at his handes.  
He dealeth with vs, as a iudge in some crimi-  
nall proccesse, who will graunt an enlargement,  
but yet with condicion, or as they saye with a  
quousque, that is, till the time that he calleth  
it backe, and putteth him in his former estate  
wherein he was befoze; it is happen that he fall  
into any newe fault againe. The iudges do this  
to keepe them alwayes in feare and diligence,  
to do their dewtie, and to stoppe them from ta-  
king too great libertie. God likewise doeth so  
with vs, when he will pardon our sinnes and set  
vs at libertie, leauing vs notwithstanding a  
great sorte of infirmities and imperfections,  
which maye alwayes sette him, to charge vs,  
and for matter to call vs to a reckoning, when  
we would winde out of that bondage, and boast  
our selues abroade of the goodlynes of our rea-  
son and iusticie.

The seconde reason is, because he would correct our ingratitude, which is a vice as naturall to vs as presumption. For there is nothing, into which we fall so easily, as first the forgetfulness of God and of his benefites, which

*A simili-  
nde shew-  
ing the  
wisdom of  
God in go-  
uerning  
those that  
be his.*

we haue receaued of him especially when we are at ease and in prosperitie, which maketh vs wanton, and bereueth vs oftentimes of our senses and understanding, which is an other of the most pernicious vices that can be, and prouoketh the heauy wrath and iudgement of God against vs. And this is the cause, why he leaueth vs alwayes in such necessitie to the ende he maye meete with suche an inconuenience and giue vs occasion to seeke after him. Againe he doeth vs not all the good he will doe, at one clappe, fearing lest that we woulde utterly abandon and loose it. And herein he doeth as a father of an householde well aduised, who at the first doth not much aduance his seruants: but doeth for them by litle and litle, the better alwayes to put them in comfort and hope to receaue aduantage at laste, to the ende that by this meane, they maye be holden in seruice, and not departe from his house: euen so, God during the time that we are in this worlde, giueth vs more hope, then he doeth benefites (and yet it is plaine that the graces that he bestoweth vpon vs are infinite) for feare leaste that if he shoulde make vs great and riche at once, and shoulde giue vs out of hande all the good that he keepeth in store for vs, it woulde make vs to abandon his seruice, as we see sometimes it hap-



happened to the Jewes by this occasion. As  
God reproveth them by his prophet Jeremy: *Iere. 22. 21*  
I spake unto thee when thou wast in prosper-  
ity, but thou sayest, I will not heare: this  
hath bene thy custome and manner from thy  
youth, &c.

The third reason, why God doth not at once *The third*  
defence & fortifie vs and that throughout, when *reason.*  
he hath regenerated vs, is, to the end that those  
infirmities which yet remaine in vs after our  
regeneration, shoulde serue to exercise vs, and  
to keepe vs from slothfulnes and sleeping. For  
having (as S. Ambrose sayeth) a robe or gar- *S. Ambrose*  
ment which is all to rotte and unsewed, and  
which for this cause had neede to be mended,  
we must occupie our selues in repairing and a-  
mending the same: and must aduoyde by this  
meane slothfulnesse and idlenesse. For euery  
being so exercised we growe more stronge and  
able to fight against the flesh and against all o-  
ther enemies. Which thing was answered  
to S. Paule (when he desired to be deliuered *2. Cor. 12. 9*  
from that pricke of the flesh that so continually  
troubled him) that he ought to contente him-  
selfe with the grace of God which is sufficient:  
the strength whereof sheweth it selfe more in  
our infirmities then in our prosperities. Marke  
that our diseases and afflictions stande vs

instead and greatly profite vs, when we suffer  
and beare them patiently, and we ought to con-  
tente our selues with the onely will of God that  
senderth them, and likewise we must waite that  
the ende of these imperfections, which be hath  
yet left in vs after that he hath regenerate vs,  
is, to keepe vs in obedience, & to brydle vs, that  
we doe not stumble and goe astraye. For euen  
lyke as to be wyle, it behoueth vs to be fooles  
(as S. Paule sayeth) and to the ende we maye  
see more cleerly (as Iesus Christ sayeth) to  
be blinde, euen so that we maye be perfecte we  
must be imperfect, and that we haue foule and  
dirtie feete, it is to keepe vs occupied in wa-  
shing them.

The fourth  
point where  
the righte-  
ousnes of  
Christ is to  
be founde.

Having nowe handled these two partes of  
Christes righteousness, it followeth necessarily  
to be known, what the matter is whereupon this  
righteousnes worketh, where it resteth and is  
to be founde, eyther in him or in vs. Where as  
the Sophonicall sophisters saye that we can not  
be otherwyle righteous, then by the righteous-  
nes that is in vs, we saye cleane contrary, to  
withe, that y<sup>e</sup> righteousness which we must haue  
to escape the iudgement of God, is not in vs,  
but in Iesus Christ. As S. Paule sayeth, that  
he was made sinne for vs, that we should be  
made the righteousness of God in him. If we  
will

2. Cor. 5. 21



will therefore rightlpe vnderstande, howe his  
 righteousnesse is attributed vnto vs, we must  
 know in what respect our sinne is attributed  
 vnto him: forasmuch as there is the like reason  
 of the one, as there is of the other. But it is ve-  
 rie certaine that our sinnes were neuer effec-  
 tually in Iesus Chritt: who being conceived  
 by the holy Ghost was alwayes holy, innocent,  
 cleane, and without spotte: but our sinnes were  
 onely imputed vnto him, to the ende that he  
 shoulde beare the punishment of them for vs.  
 In like manner, his righteousness is not essen-  
 tially in vs. For to what degree soeuer, of holi-  
 nes or vertue we be come vnto in this life, there  
 is notwithstanding alwayes in vs a great many  
 of disordred and brutish affections: in our vn-  
 derstanding a great many of euill thoughtes:  
 in our mouthes a great many of euill wordes:  
 in our workes a great many of imperfections  
 and indirect dealinges: in all our life there is  
 so much corruption and filthines, that of it selfe  
 it is abhominable and stincking in the sight of  
 God. Whereupon a man maye well know, that  
 suche a righteousness as that is that was in  
 the sonne of God, neither dwelleth nor remay-  
 neth essentially in vs, but onely by imputation:  
 to the ende that thereby we maye receaue the

Heb. 7. 26.

Coloss. 3. 3.

rewarde. And altogether lyke (as S. Paule sayeth) that our lyfe is hidde in him, and must not be reuelled, till the time that he shall appeare in glorie: euen so is our righteousnes, the which appeareth not clearly enough, by reason of our imperfections, no more then our lyfe doeth by reason of our mortalitie and corruption, till the daye that God shall appeare in iudgement in the person of his sonne.

*The righteousness of the faithfull compared to a robe.*

*Psal. 132.*

This is the reason why this righteousnesse is compared to a robe, according to that which is sayde in the psalme: that the priestes should be clothed with righteousnesse. For as a robe is not borne with vs, and we haue it not from our mothers wombe as we haue our skinne: & it is not fastened to our bodies as the skinner of beastes: euen so likewise neither is the righteousness wherewith we are covered, as with a longe robe, to the ende that our imperfections maye not be perceaued. And this is a great benefite and mercy that God hath wrought & bestowed vpon vs, in that he hath not assigned it to our selues, nor put it ouer in our owne handes, but hath provided a stewarde, to whom he hath deliuered it in trust: so muche as we are so ill aduised, and so ill hous bandes, that had we once the ordoring of it our selues, the deuill by his sleightes and conuayances woulde soone be.



be guile vs. For if our forefathers who were so wise & indued with so many excellent graces, could not keepe safely that originall righteousnes for so small a time, (wherewith they were adozned from the beginning) and were not able to preserue them selues for so litle a while from the craftie fetches and snares of Satan, but that they lost it: What may happen vnto vs, which are not so wise as they were, if we shoulde haue the keyes and charge of so great and precious a treasure, as is the righteousnes of the Sonne of God?

It is a great commoditie and verie good for a tree, that the life and sappe thereof lyeth hidde in the roote: For this is the meane to defende, and preserue it from the stormes and frostes of the winter: euen so is it for our profite, that our lyfe and our righteousnes are in Iesus Christ, who is our foundation and roote. For being locked vp in so sure a place, it shall be preserued and kepte for vs against all those that woulde robbe vs or snatche it awaye from vs by treason or violence. We see that kinges and great Lordes, they neither medle nor deale with any money, but they leaue their reuenues in the handes of their treasurers and receauours to dispose of them, contenting them selues when they haue any neede, or other affaires, to be

*Diuersẽ  
similitudes  
shewing  
that it is  
not neces-  
sary that  
Christ his  
righteous-  
nes should  
be essen-  
tially in vs*

puruayed and provided for, of that which is necessary: what need ther is there that we should haue our goods in our owne handes, seeing that we shall lacke nothing, that is needefull for vs? We haue the grace of God, we are his children and consequently his heires: we are enlightened, guided, strengthened, and comforted by his spirite: we are citizens of his kingdome, and seruantes of his householde: to be shorthe, we haue all the profits, rentes and commodities that grow of his righteousness: what woulde we desire moze? Is it not enough that we gather the fruite of a tree, and that it alwayes remayne in his place, and that we carry it not awaye with vs? In lyke manner also we must content our selues to be partakers of the frutes of Christ his righteousness, albeit it be not essentially in vs: but onely by imputation, and in as much as though his onely mercie it is bestowed vpon vs.

*Howe we  
maye be  
righteous  
by the  
righteous-  
nes of an  
other.*

But here a doubt maye be moued, howe we can be righteous, by the righteousness of an other, seeing that this is a personall qualitie, which can not be communicated to an other, no moze then health, wisdom, strength and beautie. How can I be otherwise in health, then by the health that refresh effectually in my bodie: how can it be then, that I shoulde be righteous,

by



by the righteousness, that dwelleth in an other. We must aunswere that this is done by imputation: And as a man may be acquitted of his creditour, by the payment which some shall make of his owne money in the name of the debtour: euen so we may be righteous, by the righteousness of an other, when he is accepted in our name, as that is of Iesus Christ, when we are vnited and knit vnto him. All the members of the bodie without the eye, are altogether blinde of them selues, and yet notwithstanding, they cease not euery day to doe their duties rightly. The feete goe without stumbling, the handes without offending: in such sorte that each one of them is led in his worke by the light of the eye which illuminateth & directeth them: and as the sight of the eye is communicated to all the members of the body, who see by it and in it: euen so we in like manner are profited by the righteousness of Iesus Christ, which is imparted with vs, as the sight of the eye with the members, to the ende that we maye vse it in the iudgemente of God, there to be acquitted and iustified, and pronounced altogether innocence and discharged from all our faultes and offences.

Now let vs come to the other point, which is, to knowe by what meane we maye obtaine

*The similitude of the debtour, acquitted by an other.*

*The similitude of the members of the body enlightened by the eye.*

*The first point shewing by what*

meane, we  
may appro-  
priat to our  
selues the  
righteous-  
nes of Christ  
Iesus.

Rom. 1.17.

Rom. 5.1.

Abac. 2.4.

Iohn. 3.5.

Faith is the  
only meane  
to fasten vs  
to Christ, &  
obtaine his  
righteous-  
nesse.

S. Ambrose

this righteousness, and appropriate it to our  
selues. The onely meane is Faith as we may  
know by many places of the scripture. For S.  
Paule sayeth that the righteousness of God is  
by faith. Also: that righteousness is reuealed in  
the Gospell, and communicated by faith. And  
in an other place: beinge iustified by faith, we  
haue peace in our conscience. And the Prophet  
also sayeth: That the righteous man shall liue  
by faith. And Iesus Christ, in the word where-  
uppon we altogether rest, sayeth: that who so  
euer beleneth in him, shall not come into iudge-  
ment. And to them alwayes that were sicke,  
and were healed, he sayth commonly, that their  
faith had saued them, to the end to teach vs that  
faith is the meane, which is necessarie to ob-  
taine not only righteousness, but also the adop-  
tion of children, the undeserued fauour, and  
blessing of our God, and generally all the be-  
nefites of Iesus Christ. And altogether like as  
we apprehende coulloz by the sight, & soundes  
by the eare: euen so we apprehende by Faith  
Gods promises, in which he offreth life vnto vs  
and all other his graces. As Ambrose sayeth:  
Faith is such a vertue and of so great strength,  
that it obtaineth all that God hath promised vs  
we beleuing in him.

But when we speake so of Faith, we under-  
stande



stande not by this name a bare opinion which we may haue of the truely, or a simple persuasion and consent, whereby we allowe all that is contained in the scripture: but we understande by this Faith a liuely apprehension of the truth of Gods promises, and an assurance of his grace and fauour in Iesus Christ. Also, a full confidence that is sufficient to beare all the tentations, that can be layed vpon vs, and to beate downe death, the deuill, and all the gates of hell, and further to set it selfe against wrath, in the iudgement and malediction of God, the which it turneth from vs as a tempest & storme when we are threatened. Now when we earst sayed that the lawe contayneth the promises of God, and in them his vnderferued fauour and grace, as the eye doth the colour, and the eare the sounde, and the other senses their proper object: we understande this of the assurance and certaintie onely, and not of any carnall feelinge. For the thinges that we beleue, they can not be felt with the hande, nor seene with the eye, nor by any reason, or other sense of man be comprehended, and yet neuertheles they are more certaine, then the thinges that we seele, because our senses maye be deceaued. As the eye which wil iudge a peece of wood in the water to be crooked, although it be verie straight:

*What that  
iustifying  
Faith is.*

*21. 2. 103.*

But faith when it is once grounded, & resteth  
it selfe vpon the worde of God, it is assured of  
all that is therein taught, and specially it em-  
braceth Iesus Christ and draweth from him e-  
uerlasting life.

And albe it that oftentimes, consideringe the  
estate & disposition of those matters, it seemeth  
to vs that all thinges goe quite backwardes,  
contrarie to that which God hath promised vn-  
to vs: yet notwithstanding, in this case we must  
beleue, (as S. Paule sayeth) in hope against  
hope, and in no wise doubt, but his promises  
shalbe accomplished. For sooner shall heauen,  
earth, and all the worlde perishe, then the least  
porce of that which God hath promised vs, and  
which is proceeded from his mouth, faill to be  
fully & wholly accomplished in his time. When  
our reason then, or sense will doubt of that  
which God hath sayed, or busay and murmur  
against it, or any manner of way, distrust his  
promises, we must resiste and sette our selues  
manfully with all our might against it, as A-  
braham did: and save our selues (as he did)  
wholly vpon this, that God alway hath both  
will, and might to performe whatsoeuer he hath  
promised.

And when we come to consider the corrup-  
tion and vice of our nature, the rebellion of our  
will



will against the will of God, our infirmities & imperfections, our distrust also that we haue oftentimes of his loue, and other doubts that we make of his prouidence, we must not then doubt, but that our faith is mightely assailed, and that we haue to fight wonderfull sharpe and dangerous combattles: but that we may auoyde them, it is needefull (as in all other tentations) to keepe our selues alwayes to the woꝛde of God, and to make it a buckler against all that the deuill, our reason, and sense can alleage against his will, and those promises that he hath made vnto vs: We must (as St. Augustine saith) shutte our eyes from all that we maye see; and from all considerations that maye trouble vs away or feare vs: and open our eares, only to heare and meditate vppon that which God saith: And if on the one side consideringe the things that are present, we perbeate our selues a falling, and ready to be cast headlong into any distrust, we must on the other side for to comforte our selues, beholde Iesus Christ, of whom we are members & sheepe of his pasture, & we must oppose his righteousness against our vices, his life against our death, his obedience against our rebellion, his sauiours & rich grace against our wretchednesse and pouertie, his satisfaction against our debtes, his mercie against our ini-

Howe we  
must be-  
haue our  
selues in  
tentations.

S. Augustine

to be-  
hold  
the  
mercy  
of  
God

serp, his strength against our weakenes and te-  
 tations, his merite and intercession, against all  
 the accusations & informations which the law,  
 our conscience and the deuill him selfe can bring  
 forth and alleage against vs: alwayes thin-  
 king, that where there aboundeth, there grace  
 yet more aboundeth, & hath farre more strength  
 to saue vs then sinne hath to condemne vs. We  
 must do, as they that go vp into an high tower,  
 who lookinge downewardes & seeing the depth  
 are afrayed to fall & and that they maye be the  
 more sure they laye holde of the balles: even so  
 must we alwayes leane vpon the righteousnesse  
 and death of Iesus Christ, and strengthen our  
 selues in that, to the ende we maye be preserved  
 from falling downe.

Nowe hauing spoken of the meane whereby  
 a man maye laye holde of the righteousnesse of  
 Christ, and of the equalitie of Faith that ap-  
 prehendeth the same: it remaineth yet that we  
 speake of three thinges. The first, whether  
 that for the layinge holde vpon that righteous-  
 nesse, it be necessarie that Faith be perfect.  
 Then afterwarde, whether it must be, that it  
 must be cleare from all blyes and tattle whe-  
 ther, it hauing bene once receaued in our hearts,  
 we can loose it afterwarde, and be depriued  
 of it.

As

A simili-  
 tude.

Three que-  
 stions de-  
 pending of  
 the former  
 point.



As concerning the first poynt, to wit, of the perfection of Faith, it is impossible that ever we can attaine it: in as much as we are compassed about with a mortal body, which is so grosse and so slavish, & which fighteth without ceasing against the spirite, when it woulde lift vp it selfe into any heavenly meditation: moreover, hauing such an heape of darkeneses and false opinions in our senses and vnderstanding, it is impossible þeuer we shoulde haue any perfect knowledge of God, what diligence, paine or trauell so euer we take to get it: hauing in like manner a hart entangled with so great passions & lustes which driues vs hether and thether, to all vaine affections, in such sort, that by reason hereof, we cannot loue God perfectlie & so consequently haue any perfect confidence in him: because confidence followeth loue, even like as loue followeth knowledge.

The knowledge therefore and confidence that we haue of God beinge imperfect, which are the two parts of Faith, it followeth hereby, that it can not be perfect, and that we haue need continually to begge at Gods hande, that he will augment it in vs, and daye by daye stirre vs vp in the meditation of his promises, which is the true meane to nourrishe, encrease, and augment Faith. And whereto serue exhorta-

1. To witte,  
whether  
faith must  
be perfect  
for the ap-  
prehending  
of Iesus  
Christ.

reached  
first chapt  
unpublished  
in 1607  
1610

1. To witte,  
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tions, prayers, Sacramentes, and such other  
 exercises, if our Faith could be perfect here?  
 Seeing that all these are not ordained and fostered  
 in the Church, to any other purpose, then to for-  
 tifie, & increase the knowledge, zeale and affe-  
 ction of the faithfull.

2. Point  
 whether  
 Faith must  
 be cleane  
 from all  
 vices.

Now let vs come to the second point. Seeing  
 that our Faith is neuer perfect in this worlde,  
 but is alwayes mingled with an infinite num-  
 ber of infirmities which alwayes remaine in  
 vs; in such sort as there is none can say his  
 heart is cleane from all sinne: and that we haue  
 neede in respect of this, to begge of God in our  
 prayers, that he will pardon vs our offences,  
 and making the confession of our Faith, to say:  
 I beleue the remission of sinnes: Not withstan-  
 ding at this that as yet our faith is very weake  
 & defiled with many imperfections, neuertheles  
 it ceaseth not, to laye holde vpon that, that it  
 shall please God to bestowe vpon it. No other-  
 wise (for examples sake) the as a little child who  
 with his little handes, or a poore man with his  
 ragged and scabbe handes refuse not to take  
 bread and other things, that a man will bestowe  
 vpon them, as well as if they were greater and  
 whole. Altogether like as diseases that are dan-  
 gerous though out the whole body, (as is a  
 burninge agewe) though they weaken all the  
 partes

A simili-  
 tude of the  
 force and  
 strength of  
 Faith.

An other  
 similitude.



partes of the same and specially the stomacke,  
more then all the rest: yet neuerthelesse hinder  
not but that it may take a medecine, yea rather  
the disease is an occasion vnto it to prouoke it to  
take it: even so also it ought to be so farre of, that  
the weaknes of our Faith should keepe vs from  
embracing righteousnes and the other benefits  
of Iesus Christ, that it must prepare & dispose  
vs to the contrary: According to which Iesus  
Christ saith to the pharisees who thought the  
selues to be righteous, y he came not for their  
sakes, but to call sinners: adding the reason, to  
wit that they that are sicke haue need of the phi-  
sician. And euen like as our diseases and infir-  
mities let not but that our faith, be it neuer so  
weake, is yet capable of the graces of God, & of  
all the righteousnes of his sonne: euen so the li-  
tleness of faith maketh it not lesse capable to be  
able to apprehend and embrace that righteous-  
nesse: And like as altogether the Apple of the  
eye which is so little, and yet, for all that can ap-  
prehend the light of the Sunne which is spread  
ouer all the horizon, yea and the Sunne it selfe  
which is farre greater, and more ample then all  
the earth: euen so the eye of faith, albeit that it  
be verie small, yet it ceaseth not to laye holde of  
the Sunne of righteousnes, together with his  
light, iustice & other giftes, which are as great

*Luc. 9. 39.*

*An other  
similitude.*

3. *Whether the elect can lose their faith.*

and as many in number.

But now we let vs handle the laste of the fore-  
sayde three pointes, that is to saye: whether  
Faith being once receaued into our hartes, we  
can betterly afterwarde loose, and forgoe it. For  
if hauing once receaued it, we can not be assured  
to keepe it constantly to the ende, wee shall al-  
wayes be in doubt of our saluacion. But if we be  
once perswaded and resolued in this point, that  
hauing bene inspired by the spirit of God in our  
hartes, it will still there abide, and dwell for e-  
uer: this perswasion will alwayes keepe our  
spirites quiet and contented, and they shall  
alwayes be ioyfull, yea in the midst of all  
tentations that maye assaile vs. Therefore  
it is very necessary for vs to marke, and diligent-  
ly to impprince in our myndes, all the places of  
the holy scripture, in which God hath assured  
vs of the continuance and perseuerance of his  
grace and fauour towards vs, and of keeping  
vs in the faith, and giuing of all the other giftes  
that he will communicate vpon vs. As in the  
first place, this testimonie of St. Paule would  
be marked, which sayeth: that Faith is ioy-  
ned with election, and so by consequence found-  
ed vpon the counsaile and will of God which  
is everlasting & immutable. Then afterwarde  
that place of the Romaines where it is sayde:  
That

Rom. 8.

Rom. 11. 29



That the giftes and calling of God are without  
 repentaunce, that is to saye, irrevocable, when  
 he hath once giuen them vnto vs. Also, by which  
 is sayde in S. Matthew: That to him that hath, *Mat. 13. 12*  
 it shall be giuen. If then, we haue by Gods  
 grace, Faith and the giftes of the spirite, let  
 vs be certaine that they shall remayne stil with  
 vs, and looke by the selfe same grace that they  
 were freely bestowed vpon vs, by the same they  
 shall be kepte and encreased. Also there is an  
 other place of the Apostle, that all they which *Rom. 8. 30.*  
 were predestinate to lyfe shall afterwarde be  
 called, iustified, and in the ende glorified: If  
 these fower pointes, wherein is contained the  
 whole summe of the saluation of God his chil-  
 dren be so chained in order one to the other, by  
 an immutable decree of God: we must conclude,  
 that as our election is sure, stable & permanent,  
 so also are the other effectes that doe necessari-  
 ly follow it: Also that which S. Iohn sayeth *1. Iohn. 5.*  
 in his first Epistle: that he that is borne of God  
 sinneth not, and the wicked toucheth him not.  
 Also, that goodly protestation that the Apostle  
 maketh for him selfe and all the faithfull, with so  
 great assuraunce: I am (saith he) certaine, that *Rom. 8. 38.*  
 there is neither death, nor life, nor Angells, nor  
 principalities, nor powers, nor things present,  
 nor thinges to come, nor thinges highe, nor

Ioh. 14. 23.

things low, nor any creature, that shalbe able to separate vs fro the loue of God which is in Iesus Christ our lord. Also, by which Iesus Christ sayeth to his disciples: If any man loue me he will keepe my word, & my father will loue him, and we will come vnto him and dwell with him. Whereupon we may note that he sayeth not, We will visite him, and so departe againe, as many tymes we see friendes doe visite one another: but he sayeth, we will abide with him: which is as muche to saye: We will holde our selues to him, and dwell continually with him, without euer departing from him.

By all these places, and many more which might be rehearsed out of the scripture, it appeareth plainly that sayth being once giuen vs of God, it shall neuer be quite taken away from vs, and so by consequence neither the grace of God, which alwayes followeth it. And although it seeme oftentimes for deade, as it was in Dauid, when he committed so great and heinous sinnes one after an other: yet for all that, there remayned alwayes in his harte, a certaine remmaunte of it, which for a time was hidde as fire is vnder the Ashes. And like as when it is raked vp it sheweth not his vyrgenes nor heate outwardly, vntill it be vnraied and kindled in a flambe: even so, it oftentimes falleth



falleth out with our faith, which is hidde & couered with many vices, which the most holiest Sainctes of God them selues doe many tymes commit (euen as to fall into diseases) the which continueth, till it please God to stir vs by a new by his spirite, & to light vs againe, euen like as when a candle is put out. We must iudge the of our faith, as of a tree, which in winter seemeth to be dead, because it hath no fruite nor leaues nor any outwarde appearaunce of life: and yet notwithstanding it ceaseth not to liue, & sheweth that life, that was hidde within, outwardly, in the spryng tyme, bringyng forth flowers and leaues, and taking againe his goodly bewee: in so much as the sappe and strength which kept it selfe inclosed in the roote during the time of the colde, spreadeth it selfe throughtout all the branches, to make them greene & fresh againe: Euen so likewise is it of Faith, which seemeth oftentimes to be quite dead in vs, when it bringeth not forth any sense or feeling neither of God, nor of his promises, nor of his commaundments or threatenings: And sheweth not it selfe by any other wonted effect. Notwithstanding this, it is alieue in vs, and the life of it hath his being in Iesus Christ in whom it is ingrafted & planted. And as the strength of this roote can neither be frosen nor dead: euen so neither

can the Faith of a Christian which is so deeply grounded within be altogether extinguished and deade being the roote of all immortallitie, from whence it fetcheth his life.

*Howe the  
righteous-  
nes of Je-  
sus Christ  
maye be  
distributed  
to all the  
faithfull.*

But befoze we ende this matter, it is needefull to consider one wonderfull thing, to witte, howe the righteousness of Christ, which is one onely, maye be also entierly distributed to euery one of his members, without being deuided and sundred in any respect.

*A simili-  
tude of the  
soule.*

To aunswere this point, a man may say of it, as certaine Philosophers haue sayd of the soule of man, which is wholly throughout the whole body, and in euery part a like: euen so is þ righteousness of Iesus Christ, wholly in the body of the whole church, as the soule, to giue it life and to mainteine it. Then is it altogether, in euery of the particular members, to make the strong, whole, stout & of courage to doe all their offices and duties. The which thing a man may vnderstande by two similitudes, one is of the voice, which being hearde of a great many persons, is in such sort receaued of euery one of them, prouided that they be attētiue, that the same is wholly vnderstood, without being deuided or sundred in any respecte. The other similitude is of the face which maye be receaued in many glasses, and wholly represented to all, without any diuision

*Simili-  
tudes of  
the voice  
& the face*

tion



sion or separation of the same.

Let vs conclude then that a faithfull man through faith embraceth the whole righteousness and all the fruites of the sacrifice of Iesus Christ: and that, for this cause he can not be condemned or accursed before Gods iudgement, no more then his head with whome he is inseparably knitted & united. When any man is saled into the water where he is vp euen to the chin, yet he cannot be hurt, as long as his head is aboue the water, although that all the members and partes of his body be drowned and soundred: so also we cannot be stifled or hurt in the depths of death, seeing that Iesus Christ our heade, is alwayes liue vp aboue those depths, & for that vpon the life and health of him dependes the health and saluation of all his members.

*A similitude.*

Now it is time to shew by what signes and markes we maye knowe, whether we possesse Iesus Christ, and whether he dwell in vs and we in him. S. Paule sayeth to the Romans: that being iustified by Faith, we haue peace in our soules: which is an vndoubted token that Christ dwelleth in our hartes, that is to say: when we feele their tranquillitie and reste, and that we beginne to be peaceable in our consciences: tormentes, byrtinges, anguishes, terrors and distrastes there ceasing: and when in

*Howe we may know whether Iesus christ dwell in vs or no.*

*Rom. 5. 1.*

the stead of all these, there cometh in place, ioy,  
 pleasure, consolation, and as it were a common  
 feast where all reioyce. For then Iesus Christ  
 liueth in vs and we in him: so witte, when all  
 our thoughtes, our meditations, our workes  
 and our delightes, doe carrie vs to him, as to  
 the marke: And when we sette him out to our  
 selues, to be our onely glorie, honour, riches,  
 treasure, and the grounde of all our hopes: and  
 that we holde him as our chiefe and soueraigne  
 good, that is to saie: when we neither know,  
 desire, or seeke after any other but him; and that  
 we are enlightened by his light and spirite, are  
 made wyle through his wisdom, and strong  
 through his strength, and rich through his  
 blessinges, and righteous through his innocen-  
 cie, and blessed through his grace and fauour:  
 & when we will haue no other maister to teache  
 vs, no other light to leade vs, no other sight  
 to direct vs, no other truth to deliuer vs, no  
 other lyfe to quicken vs, no other king to go-  
 uerne and defende vs, no other mediator to  
 reconcile vs, and make vs at one with God, no  
 other aduocate to pleade our cause in his iudge-  
 met, no other gate to enter in at to his kingdō,  
 no to make vs there reioyce of the perfect and  
 full felicitie, which he hath reserued & kepte for  
 his elect. And in general, whē we neither seeke  
 no



nor will haue other fountaine to quenche our thirst, nor to satisfie our desires. See then how Iesus Christ liueth in vs and we in him.

It is very true that y<sup>e</sup> feeling, which we haue of all these things, is not alwayes a like and the same in vs. Forasmuch as we are not alwayes a like disposed, at one time as at an other: and we haue not alwayes a like desire to see or to heare the word of God, or to read it, or to conferre with our brethren, which are more aduanced in the knowledge and zeale of the seruice of God then we are. And likewise the spirit of God doth not touch and stirre vs by alwayes a like. And this is the cause that in our faith, as in all other qualities, there is sometime more & sometime lesse, and that oftentimes it is more stronge & lively, & then sometimes againe more remisse & faint. For altogether like as we see y<sup>e</sup> water is more hot or cold, according as it is neare or farre of from the fire; even so is it with vs, according as we are more or lesse exercised in the word, & pricked by Gods spirit, we haue more or lesse zeale and affection. And altogether like as the disposition of the body followeth the quality and temperature of the aire, elementes and exercises, to which we give our selues: even so according to the places where we liue, and the nourishment that we there take, is the estate of our soules.

*The perplexities and doubts that are in the spirituall life of the faithfull.*

*A simile made.*

consciencs. But be it that water be sometime  
 hoate and sometime colde, and that it chaunge  
 his qualitties, sometimes one way, sometimes  
 an other, yet is it alwayes water: euen so the  
 man that is electe after his regeneration, is al-  
 wayes faithfull, howsoeuer in that he is the childe  
 of Adam, he be sometimes enclined to euill, and  
 that his faith is not alwayes in one and the selfe  
 same estate, and that he is not alwayes accom-  
 panied with the like zeale & affectiō. For often-  
 times it commeth to passe that we seele Iesus  
 Christ to stirre and moue him selfe in vs, and by  
 and by after, we haue no maner of feeling at all:  
 but therfore he ceaseth not to dwell in vs, no  
 more then our soules doe to dwell in our bodies  
 when we sleepe, although in sleeping we neither  
 feele thē, nor any of their operations. A woman  
 who hath conceaued and beareth in her wombe  
 a younge childe, feelerh it not alwayes stirre,  
 notwithstanding when she hath felt it once or  
 twice, she doubreth not but she is with childe: e-  
 uen so it cometh to passe that we haue not a con-  
 tinuall feeling of Iesus Christ, to assure vs that  
 he dwelleth in vs and we in him: but it suffizeth  
 that we haue him when occasion serueth.

There are some also that seele and taste in  
 some sort the righteousnes of Iesus Christ: but  
 in y other doe they haue a farre greater feeling  
 of



of their finnes, which oftentimes maketh them  
to feare y they are not in God his fauour. Con-  
cerning this point we must note, that we more  
feele that which is euill, the than that which is good.  
For as we see by experience, we feele the cala-  
mities & miseries of warre more the than the frutes  
& pleasures of peace, & the griefes of diseases,  
more then the quietnes of health, and the hard-  
nes of pouerty, more then the profit and com-  
modities of aboundance and richesse: by reason  
whereof we ought not much to maruell, if we  
feele the stings and prickes of sinne a great  
deale more then y consolations of the righteous-  
nes of Iesus Christ: seeing y sinne dwelleth in  
us & not righteousness, which thing is in cause y  
the one is more sensible then y other: Notwith-  
standing for all this we must not thinke, y sinne  
is greater & stronger then righteousness, or that  
it can in any respect be compared vnto it, or can  
be more able to condemne and destroy vs, then  
the righteousness of Iesus Christ and the grace  
of God is, to iustifie and saue vs. We haue some-  
times in the toppes of a finger, some paine of  
griefe, which we feele a great deal more then  
the health that is all ouer the rest of the bodie,  
yea though it be much greater then the payne  
of our finger. Therefore we must not esteeme  
the greatnesse of the strength, whether it be of

*A simili-  
tude.*

*much about  
as much as  
as much as  
as much as  
as much as  
as much as  
as much as  
as much as*

righteousnes or sinne, according to that feeling we haue: because þ one is alwayes more sensible the þ other: & specially forasmuch as we embrace righteousnesse onely by faith which is of those thinges that are not outward and sensible.

*A remedy  
against the  
tentation of  
the continu-  
all feelinge  
of our sinne  
onely.*

There are others also that feelee nothing else but their sinnes: and therfore they liue in continuall feare and distrust, where out they can not winde them selues, hauing no taste at all of the grace and righteousnes of Iesus Christ, nor of any other meane, whereby it is graunted vnto vs. Which thing ( of a trueth ) is very daungerous: & they which feelee them selues in such case ought earnestly to praye vnto God, that it will please him to quicken them vp, & to warme them through his spirite. And on their parte it beho- ueth that they geue them selues oftentimes to read & to meditate vppon his promises, and that they frequēt the Church, & heare exhortations, with the greatest attention they can, forasmuch as Faith is engendred by hearing. And although it come to passe þ they do all these things with- out any great affection, yet must they not there- fore thinke, that they are altogether vnprofit- able vnto them, no more then a man that taketh bread and meate when he taketh and eateth it, without any great appetite. For although that he haue not such a pleasure in eatinge, as if he were

*A simili-  
tude shew-  
ing that we  
must not be  
disconra-  
ged though  
we finde not  
alwayes in*



were well an hongred : notwithstandinge , that which he receaueth, ceaseth not to profit and susteine him , as we see in sickenesse : euen so doe prayers and other Christian exercises, to which such cold persons do giue them selues. And how soeuer they make the without any great zeale, yet for all that they cease not to profite the. And in euery thing that commeth to passe, howe soeuer it be that they fele their sinnes, they declare thereby that they are not altogether deade, nor utterly depriued of life, and that therefore it only remaineth for the to searche the meanes how to encourage them selues , and to doe euen as a man would do to fire, when it is out, which when he will kindle againe , he bloweth it, or to a lampe to which a man putteth oyle when the light is going out.

our selues  
that good  
desire and  
taste that  
we ought  
to haue, of  
the worde  
of God.

There are other some which neither haue feeling of righteousnes nor of their sinnes, and these are altogether blockish, not thinking any whit of their safety, nor regarding to harken vnto any thing that is spoken, taught or shewed to them for their helpe & recovery. Such diseases are very dangerous as are to mans body Apoplexies, the falling sickenes, Palsyes and such other which are altogether cold, killing the natural heate, & choking all the senses. All that we can doe for these, is to praye vnto God to heale

A remedy  
against the  
spirituall  
blockishnes  
or lacke of  
feeling.

Apoplexia  
is a disease  
engendred  
of cold hu-  
mours, that  
takes away

*a manner  
senses and  
feeling.*

thē, as he did the man sicke of the palsey, & that he will restore to them y<sup>e</sup> use of their senses, that they may feelee as wel the burden and waight of their sinnes, as also the consolation of his grace.

*The last  
point is of  
the effectes  
of this righ-  
teousnes in  
vs after re-  
generation  
& that co-  
taineth 4.  
partes.*

The last point, that we haue to intreate of is of the effectes, that this righteousnes bringeth forth in vs after our regeneration: wherof there are foure principall partes.

The first is of the mortification of the fleshe. The second of the confessiō of Faith. The third of prayers: and the last, of charity.

*1. The mor-  
tification of  
the flesh.*

Mortification of the fleshe consisteth in this, that we suffer not sinne to reigne in vs: but courageouslie fight against all the concupiscences thereof, obeying the spirite of the lawe of God, and groning continually vnder the burden of our infirmities, crying to God without ceasing, that in this case he will make an ende, and provide for vs.

*2. The con-  
fession of  
Faith.*

Confession consisteth in this, that we publish the meanes of our saluation, and that we witnes it openly and evidently by our works & words, at all times when occasion is offered vnto vs: without being hindred through the feare of any danger whatsoever.

*3. Prayers.*

As concerninge prayers, it is necessary that euening and morning, before and after meate, and in the beginninge and endinge of all our workes



workes, we pray vnto God and praise him, begginge that in our prayers which he hath commaunded vs to aske, and promised to geue vnto vs, with full Faith & assurance to obtaine them: which we must ground vpon his grace and promises, and vpon the merite and intercession of Iesus Christ our alone Mediatour.

As touchinge loue, first of all it is required 4 Charity. that we loue God with all our hearte, with all our strength, and with all our vnderstandinge, and then our neighbour as our selfe, the which loue of our neighbour if it may be right, it must be referred to that loue of God in such wise that it be the rule and measure thereof, and likewise of all other our affections.

Now in obseruing of these sower poyntes, we must first take heede that we be not dull and slothfull to do our indouour therein. The which thinge that we may auoyde, we must seeke out with all diligence euery occasion to apply our selues thereto, and take heede to auoyde those thinges which maye turne vs awaye from it. Then afterwarde we must beware that in no wise we distrust the grace of God, nor the seruice that we offer vp vnto him, but that we be certainly perswaded, that we together with our workes, shalbe acceptable vnto him, through grace, that hauing this perswasion we may goe

faichfully & cheerefully forward in our vocatiō.

*We must  
avoiðe pre-  
sumptiō &  
an opinion  
of our sel-  
ues.*

*Psal. 131.*

*1. Pet. 4. 10*

And finally, that we take good heede to our selues, that aboute al things we be not presumptuous. And to the ende, to keepe vs from it, it is not enough, if we haue no opinion of our selues nor of our workes: but as it is wrytten in the psalme we must not desire any thing that is to high for vs, but be content with that porcion & measure of grace, that it hath pleased God to bestowe vpon vs, and we must applie our selues according to that power and meane that he hath giuen vs: As S. Peter sayth: Let euery man as he hath receaued the gift, minister the same one to an other as a good housband and steward of the graces and giftes of God. For if we haue receaued but two talentes, and will make as great traffique with the, as he that hath receaued fīue, this is a presumption before God, who hath measured out and proportioned his giftes to our capacite, and requireth of profites and gaines according to the quantity of those graces and giftes which he hath bestowed vpon vs.

*The second  
iudgement  
where we  
must an-  
swere con-  
cerning our  
righteous-  
nes.*

We haue sayed in the beginning that the second iudgement whereto we must answer concerning our righteousnesse, is that of the lawe, which is no other thing then the seate of Gods righteousnesse, to which it is impossible for vs of our selues to satisfie, and we haue neither  
workes,



## Righteousnes.

113

workes, thoughts, words, nor affectiōs but they are to be condemned of God, if p[ro]cesse be made out there for vs, and we be to be iudged in this court: as S. Paule saith that all they which are vnder the law, are vnder the Curse: & in an other place, he calleth the law the Minister of Death. And Dauid speaking to God sayth: Enter not into iudgement with thy seruant: For no man liuing shalbe iustified in thy sight: Also in an other place he sayth: O Lord if thou looke vpon our iniquities, who shal stand in thy iudgemēt? Forasmuch as this iudgemēt is so entier, where all things are examined, in such sort, from point to point, that the brightnesse and lighte of the moone and starres, the righteousness and innocencie of the Angelles, shall hardly escape from being reiectted and censured, as Job sayth. How then shall we be able to aunswere there, & what meanes shall we alleage for our iustificatiō, that we may escape? S. Paule saith, They that haue sinned without the lawe, shal perish without the lawe. But seeing that they shall be condemned by the law, who haue transgressed it: what shall we do then? we can aunswere and alleage many thinges for our defence.

*Gal. 3. 10.*

*1. Cor. 3. 7.*

*Psal. 143. 2*

*Psal. 130. 3*

*Iob. 25. 5.*

*Iob. 4. 18.*

*Rom. 2. 12.*

First we can auoide this iudgement and ridde our selues from it demaunding to be sent befoze the throne of Gods mercye: forasmuche

*The waye  
howe so be  
deliuered  
from the*

indgement  
and male-  
diction of  
the lawe.

Gald. 4. 7.

Iohn. 5. 22.

James. 1. 13

as being free and deliuered, we are not any longer vnder the law, but vnder grace: so as Moyses is not now any more our Iudge but Iesus Christ: to whom the father hath giuen authoritie and iudgement. Moreover mercye (as S. James sayth) is aboue righteousness: which is as an inferiour & lower courte, from which we may appeale to that high & great court of God his mercie: wherein Iesus Christ is sette downe and keepeth the highest place as chiefe president. And as it is he that is our aduocate, so we are assured that he wil giue vs a discharge in our fauour. Wherefore if the lawe, Moyses & the righteousness of God doe condemne vs, we must not therefore be afraide: forasmuch as this is such a simple sentence, as we maye at all tymes appeale from it. To conclude, the lawe is as a recreauer, which taketh accompte of our debtes, which is so hard and rigorous, that by no intreatie it will remit and pardon any thing of that we owe, and will make vs to paie to the uttermost farthing: But the Lord is he that stayeth and closeth vp the count, to wit Iesus Christ, being (contrary to the lawe) good, gracious and liberal, entreating vs with all gentlenes, neither demaunding any thing of vs but that which we be able to paie, and furnishing vs him selfe with that which we lacke, & acquiting vs of his mere libera-



liberalitie of the ouerplus, so that presently it  
may be supplied in him. Furthermore we maye per-  
allage in this iudgement, that the lawe can not make our  
processe: but Iesus Christ, and the mercie of  
God be our allestours, who moderate iudge-  
ment in such sort, that not onely it can not be  
hurtfull vnto vs, but very healthfull for vs. As  
the iudgement of the woman taken in adulte-  
rie, the figure thereof: who being threatened  
before Iesus Christ, by the Pharisees, who  
maintayned that by the lawe of Moyses she  
ought to be stoned to death, was notwithstanding  
all that they coulde alleage, sent away  
by Iesus Christ, without her accusers, or any  
others that were in their companie, once inter-  
prising to hurte her in any sort: what so euer:  
Onely Iesus Christ saith vnto her, that hence  
forthwarde she must take heed that she turned no  
more: and so that condemnation which the mi-  
nisters of the law had pronounced against her,  
was by Christ, turned into a simple admonition  
and instruction. A thing that ought well to be  
marked, to the ende we may vnderstande what  
ought not be a dayes to be the true vie of the  
lawe towardes the faithfull: which condemneth  
them no more to death as it was wont, but tea-  
cheth and enstructeth them of their dutie, ex-

John. 8. 3.  
An allego-  
rie of our  
exemption  
from the  
iudgement  
of the lawe  
by Iesus  
Christ.

The vse of  
the law to-  
wardes the  
faithfull.

horteth them to that, and reproveth, and procureth, by all meanes so to directe, and bring them on, as they maye be sufficiently enabled to goe to the schoole of Iesus Christ.

*A comparison and difference of the lawe and the Gospell.*

The lawe and Iesus Christ in like manner are as a phisition and Surgeon, comming to a sicke man to heale him. The surgeon openeth the veine, and taketh away bloud from him, not to the end to make him to dye, but as a remedy, appointed for the recovery of his health & sauecie. The law also pearceth our impostume, & sometimes maketh a great hole in it, but neither to the ende to kill vs, nor to hurt vs: but to bring vs into a good order, to the end we may be y<sup>e</sup> more easely healed. Those sentences the, that the law pronounceth against vs, they are profitable for vs, for asmuch as they awaken vs and make vs to looke to our selues and to our affaires, and to be more diligent to search out the meanes whereby to bring vs into good order.

*The third meane, or defence against the iudgement of the law.*  
Mat. 5. 17.  
Rom. 10. 4.

The last bulwarke that we can set against the iudgement of the lawe, is that Iesus Christ hath fulfilled the same for vs, as he him selfe witnesseth: that he came not to abolish the law, but to fulfil it. Which thing S. Pauls also confirmeth saying: that Christ is the accomplisment of the lawe in righteousness to all beleeuers. Wherefore we be not, in any wise subject



to death, nor to the curse, that the lawe hath pronounced against them, that haue transgressed it, seeing we are the members of Iesus Christ, and that we haue kepte and fulfilled it in him. And as in Adam we were made sinners through disobedience: euen so being incorporated into Iesus Christ, we are righteous through his obedience: and so consequently exempte from the iurisdiction and power of the lawe: which can not exercise the auctoritie it hath to condemne vs, but against thē that transgress and are rebellious against it. Wherefore we endeouour our selues, to doe our durie, to mortifie through his spirit the workes of the flesh, there is not any condemnation to us, nor to all them that are in Iesus Christ, who are by a liuely Faith vntied to him, ingrafted and incorporated into his righteousness.

The third kinde of iudgement whereof we spake in the beginning of our diuision is the iudgement of men: which commonly is more corrupte and vniuste, by reason of their ignorance & false opinions, which they conceaue & frame in their owne vnderstanding: and likewise because of their passions and desires, which often times vnde and carry them headlong contrary to their will. Wherefore we must not trouble our selues much to satisfie that, especially in

dist. 100  
non sum  
-s huius  
Rom. 8. 1.

The third  
iudgement  
against vs,  
to witte, the  
iudgement  
of men, and  
of the re-  
medies of  
the same.

matters that appertaine to religion and conscience. As in the doctrine of saluation, which we must not take from any other, but from the spirit of God, nor searke for any where else but in the lawe and the Gospell: where all is taught by the writings of the prophetes and Apostles: Wherefore there is no other rule of our faith and obedience, but the onely will of God, that is to saye, we ought not to beleue anything, as concerning our saluation, but that which he hath promised in his holy Gospell, nor doe any thing for his service, but that which he hath commaunded and ordeined in his lawe. And when soeuer it be founde, that men will be so raffe either to adde, or to diminish, or to alter any thing in the worde of God, there a man maye iudge, and surely perswade him selfe of such, that they are false teachers and prophetes: and so like wise of them that be-leeue & submitte them selves vnto such by whom they are abused and deceaied. This is the reason why S. Iohn saith, that if he would please men, he should not be the seruaunt of Iesus Christ. And in another place: If an Angell from heauen should teache any other Gospell then that Iesus Christ and his Apostles haue published, that he would be accursed. It is therefore needefull to be taught

Our faith  
must not  
depend v-  
pon others

bidde  
enough  
our  
schoole  
enough  
be  
to  
to

Gal. 1. 8. 10



taught that in these things, belonging to the honour & seruite of God, and to the saluation and rest of our soules, we rest our selues altogether vpon the scripture, and thereto bende our selues as to the onely marke, that we neither haste too much forward, nor lagge too much behind. And further that we hange not vpon the iudgement of men, as whereby we maye either be iustified or condemned.

**Saint Paule** writing to the **Corinthians** 1. Cor. 4. 3.  
sayeth: I passe litle to be iudged of you, or of 4. &c.  
the iudgement of men, no I iudge not my owne selfe: forasmuche as I know my selfe not to be culpable in any thing, yet am I not thereby iustified: but he that iudgeth men is the **Lorde**. Therefore iudge not before the tyme, before the **Lorde** come, who will bringe all things to light, manifestinge the thinges that are hidde, and all the counsailes and affections of the harte: the shall euery one be praised of God. Hereby he would teach vs not much to esteeme the iudgement of men be it in good or euill, because they are vaine of their owne nature, and if they praise vs, this ought not to puffe vs vp, or to encrease the opinion we haue of our selues. Also if they dispraise or condemne vs, we ought not therein to discourage our selues hauing the spirit of God, his worde and our owne con-

science, to susteine and iustifie vs.

We are at this day excommunicated of the Pope, and condemned and reiected from his presence and of the most parte of men; and principally of them, who are in greatest estimation and credit of knowledge and wisdom, notwithstanding concerning the Pope, we ought to make no reckoning of him nor of all his sentences that he can pronounce and thunder out against vs. For he is the enemy of Iesus Christ, and consequently Antichrist: and an enemy of the light, so much as all his workes are evil: and of the truth, being the first Embassadour and minister of lying: and to conclude, an utter enemy to the salvation of men, and of the honour of God. Also he is the sower of perdition, to set awaie and to destroye all those, which will depende on his anethoritie, and will be brought to his opinion touching the estate and salvation of their conscience. Is not this he which beareth the name of blasphemie vpon his forehead, to shewe that he would be the protectour? It is not therefore to be meruailed at, if he condemne and holde those for heretiques, which loue the honour of God, and employ them selues to aduance the kingdome of Iesus Christ.

As concerning the great and wise men of this world we ought not also to discourage our selues,

*Apec. 13. 1.*



selues, if they sette them selues with all their  
 strength against the truth, wherof they haue no  
 knowledge as Iesus Christ sayeth: that his Mat. 11. 25  
 father hath hidde from the great and wile of  
 the worlde, the misteries of the kingdome of  
 beauen, and hath reueiled them to litle ones.  
 Accordinge to which S. Paule sayeth: that he 1. Cor. 1. 23  
 preached Iesus Christ crucified, which was  
 an offence to the Iewes, and foolishnesse to the  
 Grecians: alleaging that which is writtenu in  
 Esaie: I will destroy the wisdom of the wise, Isa. 29. 14  
 and will caste awaye the vnderstanding of the  
 prudente. And adioining that same question,  
 Where is the wise? where is the scribe? where  
 is the disputer of this worlde? Hath not God  
 made the wisdom of this worlde foolishnesse?  
 Jeremy sayeth also, seeinge the people to make Iere. 5. 5.  
 no accompte of his worde: I will get me vnto  
 the great men, and will speake vnto them. For  
 they haue knowen the way of the Lorde, which  
 the people knewe not. But these also haue bre-  
 ken the yoke, and haue banded them selues to-  
 gether to speake against the worde of God, as  
 the others. All these places serue to shewe vnto  
 vs, that God hath chosen the foolish things  
 of the worlde, to confounde the wise. And herewith  
 it is, that we see nowe a dayes that the greatest  
 men and they that are of most reputacion in the

worlde, doe most obstinately resist the trueth: and shewe by worde and effectes, that they are most blinde in God his matters, taking darkenes for light, sower for sweete, and sweete for sower.

Now as the greatnes and authority of men ought not to astonishe vs, nor any whit to moue vs, so also, neither the number and multitude of them. Forasmuch as the way that leaeth to destruction is broad, and is chosen of the greatest number of persons who enter there, and goe on in it because that men are naturally enclined to embrace errours and lyes, and there is none but the elect of God, which beleue & loue the trueth: who are a litle number (as Iesus Christ sayth) in respect of the reprobate.

We conclude then, that to the end we be righteous it is not needefull that we satisfie men, nor conforme our selues to their iudgement, in matters that concerne the honour and seruice of almighty God, and the estate of the conscience: wherin oftentimes they erre, because they leaue the word of God which is the only way where by a man may wel and rightly iudge and define of these two poinctes, and betake themselves to the iudgement and definition of their owne opinions and phantasies, which are for the most parte fonde and ridiculous.

There are two thinges in which we may apply



plie our selues to mā's iudgement, that is to say: Of the vse  
to thinges meerely ciuill and politique; and to of ciuill &  
thinges indifferēt. For it must not be that a faith- politique  
full man be partiall in policie; neither that he shinges.  
violate the publique peace, as longe as he may  
keepe and maintaine it without offence to God,  
or trouble to the quiet of his conscience. But it  
behoueth that he obeye the ordinaunces of the  
Magistrate, and keepe the statutes, lawes & cus-  
tomes of the countrey where he dwelleth, care-  
fully watchinge that he giue no occasion of of-  
fence, nor suspicion that he will innouate or al-  
ter any thing in the estate and policy of the com-  
mon wealch.

As concerning thinges indifferent, we must Of the vse  
follow the counsell of S. Augustine wryting to of thinges  
Ianuarius: that when the thinge that is com- indifferēt.  
maunded of men is not contrarie to faith, nor S. Augustin  
to good customes, we must holde them for indis-  
ferent, & not gaine stande in any thing whatsoe-  
uer: to the ende to keepe peace with those with  
whom we are conuersant. For which cause Ma-  
carius Bishop of Rome, was sharply reprovied by  
Ireneus & other auncient fathers: because ther-  
for the diuersity of ceremonies, which they kept  
in the celebration of Easter, he had separated  
his Church from the Communion of the East  
churches. The which thing was attributed by

to him for great presumption and arrogancie, that he would go about to subiect all Churches to the Customes and ceremonies which were obserued in his: and for hauinge renounced the common confederation, in which he ought to haue abidden vntied and fast knitte, and not to haue broken the chaine of charity, which ought to haue locked together alike all the members of the vniuersall Church.

*The fourth  
and last  
iudgement,  
which is  
that of the  
conscience.*

*A good co-  
science is a  
paradise in  
this worlde.*

*A simili-  
tude.*

*An euill  
conscience  
a hell.*

The last iudgement to which we must answer, is that of our conscience, which either ministrerh vnto vs great consolations, or else great tormentes, according as it is either euill or well disposed. For we may saye that a pure conscience, is a paradise, which we maye haue in this worlde: forasmuch as there is not any thinge which can bring vs greater peace & contentment, be it in prosperitie or in aduersitie. Even like as y<sup>e</sup> bodie when it is in good healt, is strong and able to beare the great coldnes & colde of winter, and likewise the excellen and intemperate heat of the sommer: even so a conscience that is whole, & fully resolved, can beare strongly all accidents, without yelding or shrinking under the burden and waight of any thinge whatsoeuer may happen vnto it. Contrariwise an euill and sicke conscience is a verie hell, and there is nothing in y<sup>e</sup> worlde that may more bere  
and



and torment vs. And as a good conscience is as  
suger to sweeten and mollifie al our affections:  
euen so þ other is as sharpe vinegre, which sow-  
reth & troubleth all our ioyes and consolations:  
And mozeouer as the one is sufficient to resist  
all tentations: euen so the other is soft, cowardly  
& vanquished as soone as it is assailed. It is ne-  
cessarie therefore that as we are curious in loo-  
king to the health of our bodies, obseruing for  
that purpose, the diete and gouernment that is  
deliuered & appointed by the phisition vnto vs,  
& contrariwise abstaining from all those meats,  
& excelle which may offende & alter our health:  
euen so that we haue the same desire and care to  
preferue that health for our soules, marking di-  
ligently all the rules and ordinaunces of good  
life, which God the most high and soueraigne  
phisition hath appointed vs, and takinge heede  
on the other side, to auoyde & shunne that which  
he hath prohibited and forbidden vs.

Let vs consider a litle, what great pleasure  
and ioye a man may haue, who returning home  
after a long iorney into his owne house, findeth  
there his wife, who commeth to take him about  
the necke, and embraceth him, kissing and ma-  
king much of him: Doth not this make him by  
and by to forgette all his trauell which he hath  
endured in his iorney? As contrarywise, if he

Should find his wife after his returne byawling, riotous, froward, and who instead of comforteing him, would all manner of wayes bere and torment him, would not this encrease and double his paines and torments which he hath suffered by the way? Euen such is the estate of the conscience.

Although that our enemies commit a thousand outrages, violencies & villanies against vs: If we returning from our selues, and entering into our own conscience, find there one with a cheerefull & merry countenance, which doth comfort & content vs, it maketh vs in a moment to forget all our enemies. But on the other side, if it be naught, it wearieth vs in such sorte, that we shall not find any house worse then our owne, nor any place where we may worse quiet our selues,

*Isai 28. 20.*

*A fine fine-  
linde.*

then with our selues. I say sayeth: that an euill conscience is as a steeple bed, in which a man cannot stretch him selfe, nor turne him selfe at pleasure. It is an hard thing for a man there to sleepe well and to rest quietly: Likewise a man which hath a festred conscience, he cannot finde any place or condition to content him, & which is not altogether too steeple for him. This is the cause why Dauid so often prayeth to God that he will let his imprisoned hart at large, that is to say, that he will shew him this fauour, that he may alwaies haue a sound & vpriight conscience.

*Psal. 4. 2.*

Now



Now to the ende we may haue such a conscience, it behoueth that it be well founded: & that it may be well founded, it is requisite that y<sup>e</sup> only word of God be the foundation thereof: so as we make no conscience, but to do those things that God hath forbidden, and to leaue vndone those thinges that he hath commaunded. For as much as he that wil stretch out his conscience beyond this, knoweth not how to saue himselfe, but that ranging beyond the boundes of Gods word, he must haue infinit scruples, which shall bere him continually. And to be short, there is nothing in the world moze pernicious, nor moze to be feared, then to confound the conscience about such imaginations, or about the commaundementes and traditions of men.

*The way to haue a good conscience.*

But here must be noted that the conscience & the peace of conscience are things diuers, & that they haue diuerse foundations. For the conscience (as hath bin already declared) is ruled by the law, that is to say, by the commaundements, & forbiddings of God. But y<sup>e</sup> peace of conscience, hath for his foundacion the Gospell, y<sup>e</sup> promises the grace of Iesus Christ & his righteousnesse. And as there is no other meane to answere to y<sup>e</sup> iudgement of God, but the righteousnes & innocēcy of Iesus Christ: euē so is it he alone which can stand vs in sted to satisfie y<sup>e</sup> iudgement of our

*A differēce betwixt the conscience and the peace of conscience.*

*Iesus Christ onely hath satisfied the iudgements of our conscience.*

consciencēs. For if we looke vnto our woꝝkes  
 we haue our consciences straight wayes bexed &  
 disquieted with feare and distrust of not hauing  
 done our duty, in not obeying God, noꝝ keeping  
 of his commaundements, as we were bounde:  
 1. Cor. 4. 4. which was the cause that S. Paule sayed, that  
 he felt him selfe not culpable of any thinge, but  
 open for this; he thought him selfe not iustified:  
 so giue vs to vnderstande: that there is nothing  
 that can pacifie our conscience, but the only righ-  
 teousnes of Iesus Chꝛist, & not our own, which  
 is alwayes imperfect and defiled w many filches  
 of our concupiscence, & by reason hereof can not  
 content our hearte, noꝝ make vs to take any  
 pleasure in many of those thinges we haue done  
 oꝝ left vndone: but the blood, woundes & death,  
 and the side of Iesus Chꝛist opened (as S. Ber-  
 nard sayeth) is that, which pacified the consci-  
 ence, when as it would thus torment & persecute  
 vs: Beholde the freedom and refuge we haue,  
 where we maye retire to safetie. To conclude  
 then and here to make an ende of this treatise,  
 the righteousness of Iesus Chꝛist, is the onely  
 meane, whereby we are iustified before the  
 iudgement of God, of the law, of men, and of the  
 conscience.



